

T H E

CHRISTIAN'S, SCHOLAR'S, and FARMER'S

M A G A Z I N E.

For AUGUST and SEPTEMBER, 1789.

T H E O L O G Y.

ETHICS; or MORAL PHILOSOPHY.

(Continued from page 132.)

THE third part of ethics considers more particularly the *means*, by which this happy disposition to virtue may be excited in the mind. The philosopher is not a creator, he cannot remake the mind, nor change the nature of a corrupt judgment: it is his duty, however, to hold up the torch of reason and of truth to every understanding, to every mind whatever. He proposes, therefore, to the will of man, conducted by judgment, *two sorts of means* whereby to correct and improve it; which are, the *universal means*, and the *particular means*. The former endeavor to inspire mankind with a general inclination to a rational life; the latter tend to correct the particular desires, inclinations, propensities, and passions. The first is divided into means that are either *principal* or *accessory*.

The principal universal means consist in describing, in a true and ingenuous manner, the good and evil of each action, and their consequences; sometimes by abstract reasonings, sometimes by rules, and sometimes by examples. The accessory means consist in diverting man from his ruling passion, by another passion that

is less dangerous; or in gradually withdrawing him from a vice, or by depriving him of the opportunity of indulging his passion, &c. It is, in general, an excellent mean of reforming a rational man from a vicious passion, to convince him that every vice is attended by its proper punishment; and that to deliver ourselves up to our passions, is totally to abandon that happiness we so much desire; and that, on the other hand, each opposite virtue carries its own reward always with it. Impiety, for example, is constantly attended by anxiety, dread, and remorse; as piety is by tranquillity of mind, hope, confidence, and consolation. Debauchery draws after it a thousand evils; and temperance, sobriety, and moderation, chase away those evils, and preserve that health of body and mind wherein consists true pleasure. Injustice is the source of every anxiety, remorse, and infelicity; whereas justice spreads a calm over the mind of man, and procures him the esteem and confidence of his fellow citizens, as well as contentment, frequently prosperity, and always true happiness. Morality in this manner runs through all the virtues and all the vices; and applies the same arguments to vanity, to pride, and to a laudable ambition; to debauchery

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and to a rational pleasure; to avarice and to a wise economy; in a word, to all those vices and virtues which are the consequences of our desires, our inclinations, propensities and passions. For whenever morality attempts to destroy, to root out of the heart of man any vice, it endeavors, at the same time, there to implant and to cultivate its opposite virtue. To attain this end, is doubtless the most glorious effort of the human mind; and proves, without a demonstration, the excellency of moral philosophy.

In the preceding number we mentioned that there are *political virtues* which, though infinitely multiplied, philosophers have endeavored to reduce into a system, and to form of them a particular discipline, under the name of *General Policy, or Common Prudence*.

We shall here treat of this part of *practical Philosophy*, as it has an immediate tendency to promote the happiness of mankind.

All the different sorts of doctrines, and especially those of philosophy, are, in general, nothing more than reason reduced into a system; a summary of what common sense, and what men of the greatest genius teach from experience and reflection on any subject, for the use of those of moderate capacities, or for all such as want talents or opportunity to reflect, and to draw from their own fund of reason all the necessary lights relative to such subjects. It has therefore been found expedient to reduce general policy also into a particular science; and it is useful to mankind to make it their serious study; as their understanding will thereby always become more enlightened.— They ought not, however, to put too great confidence in this study: reason is the guide that they should constantly follow in the career of life. Unhappy is he, who, to guide himself wisely and justly through the world,

is obliged to have incessant recourse to the systems of natural law, of morality, and politics, and to recollect what Cicero, Grotius, Puffendorf, Thomassius, Wolff, and others, have said, in such or such a chapter, on the divers incidents that occur in the course of his life.

Happiness is the goal to which all human mortals press, and policy, in general, is the art of obtaining our end. In order to obtain happiness, man should constantly direct his actions in such manner that they may be *just, decent, and useful*. Natural law, and morality or *ethics*, teach us what is just and decent; and policy furnishes us with rules for that which is useful. As the objects, or ends, that men propose to themselves are very different, and as the different situations in which they may be found are infinitely various, it is impossible to foresee all cases, and to furnish particular rules. Policy, therefore, confines its inquiries to the principal situations in life of which man is susceptible, and proposes general principles of which he may make a useful application to particular cases for the just regulation of his conduct. Cicero, in his treatise of duties, has furnished a great number of admirable precepts. He seems to have made a very true and accurate distinction between the just, the decent, and the useful, by incessantly recurring to what he calls *honestum, decorum, et utile*: but he has not treated this matter in a manner sufficiently systematic; he, like all the ancients, is sometimes sublime, sometimes low; like flashes of lightning that issues from a dark cloud.

From what has been advanced the reader plainly perceives, that general policy is, in fact, the same as common prudence in the course of life: the art of conducting all our actions in such a manner as to make them truly useful; and we may add, so as to merit the approbation of the wise and



good. This is a most extensive field, of which it is possible to trace the principal divisions; but not the limits.

There are four objects to be considered in every action: 1. The *end* that is proposed: 2. The *faculties* or natural disposition of every man to obtain that end: 3. The *means* by which it is to be obtained: 4. The *obstacles*, whether natural or incidental, that may occur, and the method by which we are to endeavor to remove them. The treatise on policy explain these objects, and prescribe the general rules that are to be observed for these purposes: and, as in most of the actions of life we have need of the assistance of others to obtain our ends, it points out to us the means of knowing mankind, and if they are disposed to promote our enterprizes: for which purpose it teaches us to discover their views, their talents, characters, humors, inclinations or propensities, their abilities, their virtues, and their vices: it enables us, indeed, to turn all their good, and even their bad qualities and imperfections, to our own advantage; and this is not one of the least important parts of general policy.

After these general observations, policy examines what are the principal situations in life in which man may be placed, and in which he will have occasion to employ particular prudence and policy. Thus every one passes from the state of infancy to that of youth, where his reason begins to expand itself, and he becomes influenced in his actions by his own ideas; and in this state it is, that his inclination, or natural disposition, should direct him in the choice of his future state or profession in life; and then it is that he should lay the foundation of his fitness for that state; that he should make the necessary preparatory studies, or put himself under the tuition of a proper master. Policy here furnishes him with salutary counsels relative to the

manner in which he is to conduct himself in the schools, academies or universities, and in his travels; in society in general; with his superiors and inferiors, and with persons of both sexes; in the ordinary intercourse of life, and in the state; among men of commerce, letters, artists, &c. as a magistrate or a citizen, as a father or a member of a family, as a master or a servant, and as married or in a state of celibacy. There is, indeed, no end to general policy when we enter into the detail of the various stations of life; for each of which it prescribes such maxims as are founded in wisdom.

Policy, moreover, not only considers man as having not yet fixed his station in life, and as at full liberty to act in what manner he thinks proper, but also as in a state to which he may not have been determined by prudence, it teaches him the method of repairing his faults and his injuries, and so to manage them that he may receive the least prejudice possible from them, and even sometimes to turn them to great advantage; to conduct himself prudently, as well in prosperity as adversity. It instructs him, not only in the general and particular means of attaining each end that he proposes, but also how to obviate such difficulties as may impede his success. It teaches him wherein consists the *ridiculous*; and shows how easy it is for man to become so, if he is not constantly on his guard against those rocks which it points out to him; it makes him sensible of his dangers, and of the unhappy consequences that frequently result from ridicule, and which are sometimes more prejudicial than even those of vice itself.

*Counsel* is also a very important part of general policy. We do not here mean that prudent advice which a man gives himself for his conduct in life, but that which he gives to his friend, his fellow citizen, to every man who may consult him, and

whom he ought to regard as his brother. It furnishes him with maxims relative to the candor and sincerity he ought to observe, and the prudence and circumspection he should employ with regard to the situation of the person who asks his counsel, and to the circumstances that attend embarrassing cases, and to every other object that relates to this important business. In a word, general policy is a rational theory, a complete course of science for the right conduct of life; that teaches us to guide our bark through a sea that is constantly agitated, and frequently tempestuous; that directs us so to pass through life, that we may live in this world with security and integrity, religiously and agreeably, and in expectation of that true felicity which the divine mercy has prepared for us in eternity.

*(To be continued.)*

#### PHILOGO-THEOLOGY:

*Or a Demonstration of the BEING and ATTRIBUTES of GOD from a Survey of the Earth.*

*(Continued from page 134.)*

#### LIGHT.

WE shall not, in this place, notice the great wisdom and goodness of the CREATOR in dispensing the blessings of LIGHT\* to other

\* Various have been the opinions of philosophers respecting the nature of LIGHT. Aristotle, for instance, conceived it to be a quality; des cartes a pulsion, or motion of the globules of the second element. Modern philosophers apprehend that light consists of material particles, propagated from the sun, and other luminous bodies, not instantaneously, but in time.

The Hon. Robert Boyle proved the materiality of light and heat, from actual experiments, on silver, copper, tin, lead, iron and other bodies, exposed to the fire. Whether they were closely confu-

worlds, but attend a moment, to the utility and necessity of it to the world we inhabit.

Without light, which God called into existence, by the word of his power,† as the earth would have been enveloped in perpetual darkness, even darkness which could have been felt, dreary, indeed, would have been our habitation; the watry element would not have been traversed; mankind would have had little or no intercourse with each other, but would have remained in a state of ignorance and barbarity; the earth would have been uncultivated; the arts and sciences unknown, and even life itself, could it have been supported, would have been a burthen. The world, in truth, would have been as a prison of wretchedness; cold, damp, gloomy, uncomfortable, beyond expression.‡

But, through the power of light, the earth becomes an habitation of pleasure; men compass even the globe itself; associate with each other; enjoy the various blessings of society; join in the public worship of the Deity; erect temples to his honor; cul-

ed, or not so; when heated, he always perceived they possessed an additional increase of weight. Vide Boyle's Exp. to make Fire and Flame ponderable.

† God said, Let there be LIGHT—and there was light. Gen. i. 3.

‡ What unhappiness must have attended the Egyptians, during the three days they were involved in "thick darkness;" when they "saw not one another, neither did any rise from his place?" Exod. x. 22, 23.

Though the world is blest with light, and its happy effects, in various particulars, are enjoyed by the person unblest with the organs of vision, yet, being in a state of darkness, how many and great pleasures is he deprived of? Is he not, for instance, insensible of the gay attire of the flowery fields; the rich plumage of the feathered tribe; and also, of the sparkling eye, the enchanting smile, and modest blush of beauty?

ivate the earth, which, by means of the rays of the sun, becomes prolific; contemplate the glories of the worlds above, as well as behold and admire the beauties of this lower creation.

It is worthy of observation, that it is a very great act of divine goodness, that the blessing of light is *not tedious* in its passage from place to place.— If the motion of light was not *more rapid*, than even *sound itself*, (which of all things moves with the greatest celerity, except light) seventeen years would elapse, before the light of the sun would be communicated to us; || the inconveniencies of which would be many and great. But such is the velocity of the light emitted by the sun, that its progress is nearly two hundred thousand miles in a single second, and, therefore, reaches our earth in seven or eight minutes.\*

But light is not only most swift in its motion, its *expansion* is vast, and, to us, incomprehensible. Its *extension*, indeed, is as boundless and unlimited as the universe, or the space of all material beings.

|| According to the most accurate calculations, should a bullet continue to fly towards the sun, with the same velocity it hath when discharged from a cannon, it would be thirty-two years and an half before it would reach this luminary.

\* Light, says Sir Isaac Newton, is propagated from luminous bodies, in time, and consumes about seven or eight minutes in passing from the sun to the earth. This was first observed by Romer, and afterwards by others, by means of the eclipses of the satellites of Jupiter. For these eclipses, when the earth is between the sun and Jupiter, happen about seven or eight minutes sooner than they should do by the tables; and when the earth is beyond the sun, they happen about seven or eight minutes later than they ought to do: The reason being, that the light of the satellites hath farther to go in the latter case than in the former, by the diameter of the earth's orbit. *Newt. Opt. L. 2. Part 3. Prop. 11.*

That light is of this immense extent, is evident from our beholding many of the heavenly bodies with the naked eye; others of them, more remote, through the aid of optical instruments, and had we such instruments of power, equal to the extent of light, it cannot be doubted but those luminous bodies the *most distant*, would to us be visible.

As light is of great advantage, by enabling us to discern those objects which are *near us*; so its great extension is of singular benefit, as thereby we obtain a knowledge of the works of God, visible in the *heavens*, and can improve this knowledge to the most excellent and important purposes.

#### GRAVITY.

THE last appendage pertaining to our globe, that we shall notice, is *gravity*;\* or that tendency which

\* That there is such a thing as gravity, is manifest from its effects here on earth; and that the heavenly bodies attract one another, is made highly probable by Sir Isaac Newton. This attractive or gravitating power, is thought to be congenial to matter, and to have been given, to all substances of the universe by the Creator's fiat at the period of creation.

What the cause of it is, the Newtonian philosophy doth not pretend to determine; this philosophy, however, is founded on the principles of gravity, and not upon chimerical and uncertain hypotheses.—“But whatever the cause of gravity is,” says this celebrated philosopher, “that cause penetrates even to the centres of the sun and planets, without any diminution of its virtue; and it acts, not according to the superficies of bodies (as do mechanical causes) but in proportion to the quantity of their solid matter. It acts also all around at immense distances, decreasing, in duplicate proportion, to those distances.”—*Princip. pag. 41.*—What useful deductions, and what a rational philosophy have been deduced from hence, may be seen in the same book.



bodies have to the centre of the earth.

Absolutely necessary is the *power of gravity*, to preserve the parts of the several globes of the universe from being *separated*, by their swift rotation round their own axis.—Our earth circumsolves more than a thousand miles in an hour, and such is the force of its motion, that soon would its parts be *dissipated*, were it not for the natural, inherent power of attraction or gravity.

As by the power of gravity our globe is thus *preserved*, by the same power are all its parts *continued* in their *proper place and order*. All material things, within our atmosphere, naturally gravitate towards the earth, unite themselves to it, and thus prevent its bulk from being diminished.—By means of the power of attraction it is, that even the *unstable* waves of the sea maintain their *constant equipoise* in the globe, and remain “in *that place*,” which God hath founded for them; “the bound he hath set which they may not pass; that they turn not again to cover the earth.”†—In this natural way, therefore, it may be said, that the declaration of the Psalmist

*This attraction, or gravity, as its force is in a certain proportion, so it makes the descent of bodies to be at a certain rate. Was it not for the resistance of the medium, all bodies would descend to the earth with the same speed; the lightest down, as swiftly as the heaviest metal; as is evident in the air pump, in which a feather and piece of lead, descend seemingly in the same space of time, from the top to the bottom of a tall exhausted receiver.*

The rate of the descent of heavy bodies, according to Dr. Halley, and some others, is sixteen feet and one inch, in a second. But from some accurate experiments which have been made, at the height of two hundred and twenty feet, the descent was scarcely fourteen feet in the first second.

† *Psal. civ. 8, 9.*

is *perpetually* verified; “The Lord ruleth the raging of the sea; when the waves thereof arise, he stilleth them.”‡

Many other advantages there are which result from the power of gravity; but without enumerating them, we shall only mention one particular derived from it, and this is what is denominated *levity*. || or that power which occasions light bodies to ascend, which, in many respects, is not less useful to the world than what is stiled its opposite, *gravity*.

If the *appendages* of the earth exhibit such evident manifestations of power, wisdom, and goodness, we are rationally induced to believe, that the *world itself* must have been formed by a being infinitely perfect.

Were we to meet with a magnificent building, elegantly situated, and with every thing around it which can please the eye, and minister to the convenience, health and felicity of its inhabitants, most naturally we should conclude, that *within*, the edifice was not deficient in grandeur and taste. Should we, however, behold a man affirming that the fabrick, and things pertaining to it, were the effects of *Chance*—We should not hesitate to declare him to be devoid of reason and unworthy of our attention.

In some subsequent numbers of this work, we shall demonstrate, from a survey of the *world itself*, that it is, indeed, the product of a being of almighty power, consummate wisdom, and infinite benignity.

‡ *Psal. lxxxix. 9.*

|| That there is no such thing as positive levity, and that levity is dependent on gravity, hath been clearly manifested by the ingenious Seig. Alph. Borelli de Mot. a Grav. pend. Cap. 4. See Dr. Willis's Discourse on gravity and gravitation, before the Royal Society.

## ASTRO-THEOLOGY:

*Or the BEING and ATTRIBUTES of GOD proved from a Survey of the heavenly Bodies.*

*(Continued from page 135.)*

THE objections with which we concluded in our last number, arises from not considering in what manner God reveals himself to human beings. There is such an immense distance between the universal Lord of heaven and earth, and sinful mortals, that it is an act of compassion in God to make use of such words as shall suit our imperfect capacities.

The study of astronomy is in itself extremely laudable, and every way consistent with the dignity of human nature; yet God, in his government of this world, has not imposed such a rigorous task upon all his creatures.

Deists have objected, that the scriptural account of the creation of the world, and the universal deluge, are both inconsistent with the principles of philosophy; but Christians, of all denominations, who consider these things with attention, will see that God has accommodated himself even to the weakest capacities. A person acquainted with astronomy, and at the same time an enemy to the gospel, would smile at what is related in Joshua, chap. x. where we are told, that the sun stood still; but a real believer, will look upon such expressions in every respect suited to the general state of people, who commonly believe the sun to be a moving body. In this the wisdom of God shines in the most conspicuous manner; for he remembers that we are dust, and delivers his instructions to us according to our weak condition. The followers of Mr. Hutchinson have asserted, that there is a plenum or fulness in nature; and that every orb forces that next to it out of its ordinary course. And the followers of Sir Isaac Newton, whose sentiments we

have embraced, assert, that there is a vacuum in nature; and that all the orbs turn round, without being touched by each other. Here is a contradiction indeed; and yet, to use the words of the late Lord Lyttleton, both may be wrong, and both may be right. That there is a fulness in nature, cannot be denied; for God hath created all things in a state of perfection. And by a vacuum in nature, we can understand no more, than that God hath left an empty space for these heavenly bodies to turn round upon their axis. In our next, we shall proceed to describe those heavenly bodies more at large.

*(To be continued.)*

## CHRISTIAN THEOLOGY.

## HOMILETIC-THEOLOGY:

*Or SACRED ELOQUENCE.*

*(Concluded from page 139.)*

THE sacred orator has great advantages over all others: 1. As the matters he proposes are interesting to all mankind, of every rank and profession, sex, age, and condition in life: 2. As these matters are of the highest importance to the whole human race, seeing that on them their temporal and eternal happiness depends: 3. As all Christian discourses are founded on the Holy Scriptures, which are the object of veneration of all faithful believers throughout the whole Christian world: 4. As they may employ the passages of Holy Scripture in support of their arguments, and use them as proofs; and as these passages, with all others that are parallel, are so easy to be found by the aid of a good concordance verbal and real;\* and lastly, the style of

\* A sort of Bible so called, where, by the indefatigable labors of some learned theologians, there are marked on the margin of the text, all the

the scripture itself is in the highest degree nervous, pathetic, and sublime; so that whoever shall make a proper use of it, by judiciously uniting it with common eloquence, cannot fail to please and affect. The preacher, however, should use these advantages with moderation; for, by an excessive use, the most excellent things become at length insipid. He should take particular care not to corrupt his style with hebraisms, which is a fault that is very natural in the practice of sacred eloquence. Exaggerations, gigantic figures, allusions to objects that are mean, thoughts which exceed the bounds of nature, forced turns of expression, nor by the turgid style of the Hebrews, which appears to many as the utmost height of sublimity; an error which cannot be too much decried, as it is of the most dangerous consequence.

With regard to the peroration of a sacred discourse, we shall only remark here, that custom requires, almost universally, that the preacher shall deliver the sermon he has composed *memoriter*; or that he shall preach merely from meditation.

We have observed, that occasions frequently occur where the minister of the gospel is to harangue out of the pulpit; and these occasions are in particular,

At the foot of the altar, when he unites two persons in the holy bonds of matrimony, and gives them the nuptial benediction.

When he is called to assist at a solemn espousal, and pronounces on that occasion an edifying exhortation.

When he assists at the ordination of a priest, and imposes his hands, or introduces him to his parish, and the function of his charge.

parallel passages to that we see, which are to be found in the Old and New Testament, as well for the words and phrases, as for the facts and doctrines.

At baptism, where he inculcates to the sponsors their duty, and gives his benediction to the child.

In consistorial assemblies, where it is sometimes of importance to gain an ascendancy over the minds and the determinations of the auditors by a victorious eloquence.

In prisons, where he is to prevail on criminals to make confession of their crimes, and to repent.

At public executions, where justice sacrifices unfortunate sinners to the public security, and where he should prepare them for a Christian death, or at least to take care that they behave with external decency.

At the bedside of the sick and dying, to, whom he should communicate every consolation of which their condition is susceptible, and confirm them in the hopes of a blessed immortality.

With those who are afflicted in mind, or in a desponding state; or tormented with the anguish of a guilty conscience.

With families laboring under misfortunes, or distracted by intestine broils and dissensions.

In times of public calamity, where the whole people stand in need of consolation.

It is necessary on all these, and numberless other occasions, that the discourse should be simple, natural, unstudied, and proceed from the heart; for it is the heart that here must speak to the heart. Irregularity, a natural neglect of order, affects far more, carries with it a persuasion infinitely more powerful, than the most exact arrangement of art; and for this reason it is, that the minister of the gospel should habituate himself to think and speak at all times in a methodical manner, and to acquire a natural eloquence, capable of pleasing, persuading, and affecting, on every emergent occasion.

Lastly, there is a species of harangue, or public discourse, which we may refer to the mixed kind, such as



funeral orations, panegyrics on great and good men, dedications, &c. All these sorts of discourses are to be composed in conformity to the general rules of eloquence, and they admit of being highly ornamented. Funeral orations commonly consist of four parts, which are, the eulogy of the deceased, the bewailing of his death, the consolation to be administered to those who deplore his loss, and the acknowledgments to be made to those who attend his funeral. The orator will not fail to remember, on these occasions, those general precepts which grammar, rhetoric, and eloquence afford, and which are constantly to be exercised in all public orations.

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ECCLESIASTICAL HISTORY.

*A concise Ecclesiastical History of the principal Nations of the Earth.*

(Concluded from page 142.)

IT remains to speak of certain religions, of which, though not generally received, but are or have been less diffused among mankind than the preceding, we ought not to be ignorant at least of the names, if we would attain a complete idea of the various worships and superstitions that have reigned among the human race from its first existence. Such are,

*The Religion of the Bramins*, or the inhabitants of Conquin, between China and India. Brama is their principal god, and adored by the followers of Confucius. They have likewise three other divinities, who are Raum, Betolo, and Ramonn, and one goddess, who is called Satibana. Beside which they sacrifice to the seven planets as divinities. The people, but especially the priests of this sect, are named Bramens, Bramins, or Bramines, and those names are formed from the word Brachmanes, by which the Greeks and Latins denoted the Indian philosophers.—

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They believed in the immortality of the soul, but they added to that belief the metempsychosis, or transmigration of the soul from one body to another.

*The Religion of the People of Baran-tola*, in Southern Tartary, in Asia.— This kingdom is governed by two sovereigns. The first, who is charged with the political government, is named Deva; the other, who lives retired, is not only adored by the inhabitants of the country as a divinity, but also by the other kings of Tartary, who send him presents. This false god is called Grand Lama, that is to say, Great Priest; or Lama of Lamas, Priest of Priests. He is believed to be eternal; and the other lamas serve him, and report his oracles. He is shown in a sacred apartment of his palace, illuminated with an infinite number of lamps; he appears covered with gold and diamonds, and is seated on an eminence adorned with rich tapestry, and sits with his legs crossed. He is so much respected by the Tartars, that they, who by rich presents can obtain a part of the excrements of the grand lama, esteem themselves extremely happy, and carry them about their necks in a gold box, in the manner of a relic.

*The Bonzes* are the ministers of the religion of the Japanese. These affect great continence, and sobriety. They live in community, and have several universities, where they teach their theology and the mysteries of their sect. Among the Bonzes, there is one named Combadaxi, whom the Japanese highly revere, and believe him to be immortal. The young women of Japan live also in a sort of convents. The name of bonzes is likewise given to some other priests among the idolatrous nations of India.

*The Druids* were the priests among the ancient Gauls, and they are thought to be the same with the Eubages, of

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whom Ammianus Marcellinus speaks, and the Saronides who are mentioned by Diodorus Siculus. They taught a religion to the people, which they had probably learned from the Phœceans. They had an extraordinary veneration for the oak, because that tree bore the mistletoe. For the rest, they applied themselves to the contemplation of the works of nature, and regulated the religious ceremonies, being at once the theologians and philosophers of the ancient Gauls; of whom the *Bards* were the poets, scholars, and musicians.

*The Religion of the Peruvians, or the Incas.* The first king of Peru was, they say, Ynca Manco Capac, and all his successors have been called, from his name, Incas. The Peruvians make their first kings to be descended from the sun, which they adore as a god. Their other divinities, as the moon, the sister and wife of the sun, which they named Quilla; the star Venus, that they call Chasca; the thunder and lightning, to which they gave the common name of Yllapa; the rainbow, that they named Cuychu; were divinities inferior to the sun. To all these, however, magnificent temples were erected. They sacrificed all sort of animals to the sun, especially sheep, but never men, as the Spaniards have falsely reported of them. They consecrated virgins indeed to the sun, but that was in the manner of devotees, or nuns. These divinities, but especially the sun, had their solemn feasts. The Peruvians, before the Spaniards entered their country, cultivated also philosophy, and especially astronomy. It is not wonderful that these people to whom the knowledge of the true God, and of the Christian religion could scarce be known, adored the firmament, and especially the sun, that benign planet, which appears to animate, cherish and support all nature. They

knew of nothing greater, nothing more worthy of adoration. This worship appears, moreover, less absurd than that which the pagans offered to imaginary divinities, or to men whom they had themselves deified.

Such is nearly the general plan of all the religions that have amused the minds of men from the creation of the world to the present day. The human mind is constantly limited, and its limits are very contracted when it would extend itself toward the Supreme Being. We cannot be surprised, therefore, that men of the most sublime genius, and the most profound philosophy, when they have framed new religions, and have assumed the important title of leaders of sects, have laid down false systems, and have frequently united gross errors and superstitions with clear, philosophic truths, and dogmas strictly rational. But while we lament the weakness of the human understanding, let us remember, that a religion, purely natural and philosophic, can never subsist among any nation upon earth; for the bulk of every people cannot apply themselves to ratiocination; the state, indeed, has too much need of their hands, to admit them to apply their heads to abstract speculations. It is therefore absolutely necessary for every founder of a religion, to prescribe a uniform, fixed and immutable standard, as well for the doctrines that the people are to believe, as for the morals they are to practise, and the ceremonies they are to observe in their worship of the Divinity: and this is the more necessary, as the principles of natural religion, if they were alone sufficient to effect the temporal and eternal happiness of mankind, cannot be so fixed, that men of a subtle and philosophic spirit may not, sooner or later, set them in new lights, invent new sects, and throw the whole state into confusion.

*A Summary of the HISTORY of the  
CHRISTIAN CHURCH, from its  
Commencement to the present Century.*

CENTURY I.

(Continued from page 145.)

**S**UCH were the extraordinary ministers of the primitive church. Christ added some ordinary, which are to continue to the end of time; they are the pastors and teachers, 1 Cor. xii. 28. Eph. iv. 11. They are frequently called bishops, and priests. All the learned agree in acknowledging, that, since the beginning of the second age, episcopacy was a superior office to that of priesthood, and that the bishops were installed into their office, with particular ceremonies. Nevertheless the bishops and priests acted in concert, assisted each other with the advice, and united their labor in the government of the church.

The extent and importance of these works, which required all the time and application of those who were charged with them, engaged the apostles to create a new order in the church, that of deacons, which name literally translated signifies ministers; their employment was such as did not require superior understanding or profound knowledge. They were subordinate to the bishops and priests. They discharged those duties which would have hindered the others from performing that which was the principal, preaching. St. Paul mentions deacons, Rom. xii. 7. Phil. i. 1. 1 Tim. iii. 8. However the deacons make part of the clergy, and were installed in their office by the laying on of hands, as were the bishops and priests. When they found themselves capable of teaching, they then relieved the bishops in that respect. Their charge was perpetual, unless they rendered themselves unworthy of it; when they acquitted themselves of it well, it raised them to superior orders.

From the time of the apostles, they joined to the deacons, women, called deaconesses, Rom. xiv. 1. St. Paul says they were persons much advanced in years, Titus ii. 3. 1 Tim. v. 8, 9, 10. In effect, they chose only widows to this office, and they were to be more than sixty. They did very near the same things with the deacons, but their particular employments were with the persons of their own sex; and they even administered baptism. That office was by degrees abolished; so that there does not remain a trace of it in the church.

All the observations which have been made on the subject of the ministers of the primitive church, sufficiently prove that the apostles did not establish any hierarchy in the church, and that they never permitted the clergy to have any government or over the other, nor over the laity; on the contrary, they would have prevented the least appearance of it, 1 Pet. v. 3. Not but there was such a subordination among the ministers of the church, as was necessary for the preservation of good order; but they looked upon one another as fellow-workers, associated to join their knowledge and their labours in the service of the church of Jesus Christ, and obliged equally to concur with all their strength in the great work entrusted to them. While men do not depart from this principle, the apostolical church may subsist, and be found even to this day, in the many Christian churches, notwithstanding the changes introduced in the denominations, of the degrees and offices of the evangelical ministry.

A considerable part of the ecclesiastical government consists in the manner of regulating the public acts and exterior of divine worship. The rites of the apostolical church were few, very simple, and altogether worthy of that holy religion, which was designed to teach men that God is a spirit, and must be served in spirit and in truth. We may find in the



acts of the apostles the nature of this worship. They have likewise been related by the Christian authors of the second age, at which time they began to introduce some new ceremonies, added to those of the apostolical church.\*

Discipline is absolutely necessary in the government of the church, the principal object of which is the punishing of those who disturb the peace of the church, or cause any scandal. In effect, all scandals, particularly those which make any noise, not only may dishonor the church, but contribute to the corrupting those, who are witnesses to them, by turning them from the faith, and the sincere practice of piety. The church then has much cause to put an end to all scandal as soon as it becomes public; and upon that account we must, by the means of punishment, take from those notorious offenders the power of persevering in their wicked ways, when we cannot by gentler methods conquer their will. The nature of the thing requires that they should be separated from, and, in the case of invincible obstinacy, entirely deprived of, the communion of the church to which they belong. As without the exercise of some such discipline, no church can preserve its purity and integrity, it follows that it is not only of human but of divine right,† which may be inferred from the 15th, 16th, 17th, verses of Matt. xviii. taken in the true sense. But it is sufficient on that subject to refer to the precepts and practice of the apostles.

These holy men, following the custom of the Synagogue, established two different degrees of excommunication. By the first, it was ordered only that the wicked, the sinful, and

those who endeavored to draw others from the faith, should be separated both from the civil and sacred communion of all Christians. The same custom they had, with regard to heretics, Tit. iii. 10, and for all sort of sinners, Rom. xvi. 17. 1 Cor. v. 7, 9. xi. 13. 2 Thess. iii. 14. 2. John x. Afterwards, when some very extraordinary crimes required a more severe punishment, they delivered the convicts over to the devil, 1 Cor. v. 5. 1 Tim. i. 20. By which is meant no more than some very extraordinary corporal punishment, which the apostles, appointed by Christ to be the judges of his church, inflicted on the rebellious, not only to correct them, but to be an example to others. The first degree of this censure answered to the common excommunication of the Jews, and the second to the flagellation ordered by the synagogue. But for the forms of imprecation, by which the sinner was devoted from among the Jews to the infernal powers, these were not for a long time introduced into the Christian church, as being neither agreeable to its primitive character, nor to the genius of the apostles.

To the business of preaching, the first teachers soon began to add that of writing, as the occasion required. Some of their writings have even come down to us. But here we are to distinguish their writings into two classes. The first is that of the sacred or canonical books, in the composition of which the holy Spirit guided the apostles and evangelists, so that these books might remain always, for the edification of the church, and be looked upon as, what they really are, the word of God. The second class is that of the works of holy and pious men, written for the edification of the church; but their authority is merely human.

We shall not here enter upon the proofs of the authenticity, truth, or divinity of the canonical books of the New Testament. Having been

\* See Flury's discourses on Ecclesiastical History.

† Lawyers and divines are divided in their sentiments on the above, as we see by consulting Mosheim's Institutions Hist. Eccl. majoris p. 224.

wrote during the life of the apostles, the several churches successively collected them, and these collections were made with the greatest care.—After the death of St. John, who survived all his fellow apostles, as there was no person who could add any more to the canonical writings, the received canon was looked upon as complete, that is to say, closed and sealed by the tacit consent of the greatest part of the churches, which was soon changed into a public and general declaration.

Besides the writings of the apostles and evangelists, concerning which we have no doubt, the ancient church had others, and much more in number, which bore falsely the respectable names of the first disciples of our Saviour, and which impostors endeavored to spread throughout the christian world, under the titles of Gospels, Acts of the Apostles, &c. Some of them seem to have been written with very good designs, by people whose names are not known. Such are the gospel according to the Hebrews, and the gospel according to the Egyptians, the preaching of St. Peter, and some others well esteemed by antiquity. All that remain now, worthy of attention, are the apostolical canons, and the eight books of apostolical constitutions. Notwithstanding these compilations were not put into order until a considerable time after the death of the apostles, they give us an idea both of the discipline and customs of the primitive church during the 3d and 4th centuries.

During this century, there were great numbers of ecclesiastical writers, but there are very few writings which have survived their authors. In the last century, was published from a manuscript, which is the only one that can be discovered at present, the epistle of St. Clement the Roman, a companion of the apostles, and which is called the first to the Corinthians; and which the learned men of the

present age in general look upon as genuine. The ancients greatly valued it, and had it read publicly in some churches: they likewise gave his name to another epistle, called the second to the Corinthians; but this is not received as authentic. It is likewise to the first century that the epistle belongs, which bears the name of St. Barnabas, a person who lived in the apostle's time; but we have sufficient reasons to suspect its authenticity. The pastor of Hermas is said to be of the same antiquity, as it was known and esteemed by the writers of the succeeding ages. These are all the remains we have of this century, to which we can give any credit.

But there are many others, whose fraud and forgery are manifest, notwithstanding the attempts that have been made to hand them down to posterity, under respectable names.—Such are the writings attributed to St. Clement of Rome. An impostor, who is unknown, has put at the head of many ill-digested writings, the name of Dionysius, the Areopagite, of whom there is mention made in Acts xvii. 34. and who, according to the ancients, was the first bishop of Athens. The following ages teemed with abundance of such-like books, and with others yet worse, some of which have come down to us; but, as there is nobody now living any longer a dupe to them, they need not detain us.

We do not think it necessary to explain the doctrine of this happy century, as it was taught by the apostles, and the first preachers of the gospel, either verbally, or by writing. The sacred books of the N. T. contain, in the most compleat manner, all that is necessary to salvation:—whoever reads them with attention and proper dispositions, will be sure to find in them an invariable rule both for his faith and practice.

Notwithstanding the field of the Lord was thus happily cultivated,

the enemy of man's salvation found means to spread in it the seeds of error. Attacked from without by violent persecutions, of which we shall hereafter treat, the Christian church was not free, even within itself, from false preachers, who propagated dangerous heresies, and caused fatal divisions. Even the apostles themselves complain in their writings of false doctrines, which had crept into the church, and of the grievous differences which arose in it. St. Paul sharply censures Alexander, Hymeneus, and Philotes, who denied the resurrection of the dead, 1 Tim. i. 20. 2 Tim. ii. 18. And he reproaches the church of Corinth for being infected with the same error, 1 Cor. xv. 12. Some few years before the death of St. John, the evil spirit, who had endeavored to destroy the infant church, redoubled the malice and violence of his attacks, as we may judge by what is written 1 John iii. 18, 19. iv. 1, 2, 3. 2 John 7. The apostle complains in these passages, that there were arisen many false prophets, whom he points out by the name of Antichrists. In the Revelation, mention is made of other heretics, whom the sacred author speaks of under the mysterious names of Bilesmites and Nicolaites, who perverted all kind of morality by allowing too much indulgence in pleasure and all the disorderly lusts of the flesh. There is the greatest reason to think, that these were the same, who, in the following age, were known by the name of Gnostics.

There was, in the time of the apostles, a very warm dispute, \* and one very difficult to be determined, about the observation of the ceremonial law of Moses. The Jews positively insisted upon it, and the Gentiles rejected it. After vehement altercations, the apostles assembled a council at Jerusalem, where it was

determined, that the Jews and Gentiles who had embraced the Christian religion, should be absolutely free from the ceremonial law; but, to indulge the descendants of Abraham, they were permitted to observe circumcision, and some other legal ordinances. They were not content with this; and, contrary to the apostolical doctrine, they insisted with the same warmth upon the observation of the whole Mosaical law, indispensably necessary to the justification of man in the sight of God; and, not content to bear the yoke themselves only, they would impose it on the Gentile converts. St. Paul strongly opposed, at different times, their unjust pretensions, and used all his apostolic authority to hinder the effect of them. At last God himself decided the question, in abolishing the Levitical law, by the destruction of the city and temple of Jerusalem. Since that time, those who desired to join circumcision to the other ceremonies of the law, with the faith of Christ, were esteemed heretics, and had, among other appellations, those of Nazarenes and Ebionites.

At the head of these impostors or heretics, of whom mention is made in the history of the church, and to whom are attributed dangerous errors, we must certainly place † Simon, called the Magician, who is mentioned in Acts viii. But there is room to doubt whether we are to look upon him as a Christian, though he is called a heretic. He was rather in appearance an apostate, from the Jewish and Samaritan religion, and, incited by the love of vain glory, wanted to be esteemed the deliverer and saviour of mankind. But the deliverance which he offered was not like

† Mosheim has collected all that relates to Simon Magus in his *Instit. Eccl. Major*, sec. i. p. 389. &c. This author has taken notice also of the other heretics, whom we shall have occasion hereafter to mention.

\* See the *Obs. Sacr. of Vitrings*, lib. iv. ch. 9.



that which the prophets had promised, but was agreeable in a great measure to the opinions which were afterwards professed by the different sects of the Gnostics. The ancients say, that he taught the unknown God, and that from his divine essence there were many emanations; he pretended that the world which we see, was not the work of a divinity, but of an evil angel, whose orders we are not to obey; likewise that in this disobedience consists the true liberty: he likewise denied the resurrection of the dead. The accounts which are given of the disputes of Simon with St. Peter at Rome, and of the divine honours that were decreed him in that city, are mere fables.

Next to Simon Magus, comes Menander, a Samaritan like him, and equally given to the arts of magic, if we may believe the authors who speak of him. He taught the doctrine of his master at Antioch, with this difference, that he mixed with his principles those of the Christian religion, and reduced the whole into one system. If so, we are not entirely to admit what the ancients say of him, that, like his master, he wanted to pass for the great power of God, which was sent into the world for the salvation of men. He baptised his disciples in his own name, and promised them after this baptism a more easy victory over the evil spirits; and that, after this life, they should become partakers of the resurrection of the dead, and of immortality.

(To be continued.)

For the *Christian's, Scholar's, and Farmer's Magazine.*

*The MOSAIC HISTORY illustrated.*  
By I. C. K.

*Procul hinc procul este profani!*

#### INTRODUCTION.

THE history contained in the five books of Moses, is the most

ancient, the most certain, and the most interesting of all the histories in the world. Happy, therefore, would it be for the cause of literature, as well as Christianity, if divines would use their endeavors to render this history more plain and intelligible than any other.

To effect this important end, I am willing to contribute whatever is in my power. It would require a greater degree of confidence in my abilities than I possess, should I promise the public to appear before them, on this occasion, with a great apparatus of *critical divinity*, (which certainly, is not yet much known in our American universities, though, in other respects, they deserve great praise;) I humbly hope, notwithstanding, that I shall afford my readers rational entertainment, and exhibit to their view many observations which are *new* and of consequence.

The history of Moses, I apprehend, may be comprized under the following heads:

- I. The creation of heaven and earth.
- II. The fall of man.
- III. The antediluvian world.
- IV. The deluge.
- V. The separation of an holy seed to serve the Almighty.
- VI. The organization of the people of God.
- VII. The taking possession of the land on this side of Jordan.
- VIII. The death of Moses.

I shall pay some attention to these things in the order they are mentioned.

#### I. Of the CREATION of HEAVEN and EARTH.

THE account which the sacred history gives, of this creation is extremely short, and contained, indeed, in a single verse. Gen. i. 1. for the other part of this chapter informs us only how the earth was made habitable and became inhabited.

The heaven mentioned in the first verse, is different from that alluded to in the eighth; but as a third heaven is spoken of by Saint Paul, there is no difficulty in admitting this difference.

The *beginning* mentioned here by Moses, must mean that time only when any part of the present system made its first appearance, and this expression, probably, was used in opposition to the idea of an *eternal world*. "The heaven and earth were, when they began to be, the workmanship of the highest being."

In this history Moses has omitted giving any relation of the *organization* of Heaven, and this, it is reasonable to conclude, because he wrote only for the inhabitants of the earth.

What interval there was, or whether any, between the creation of heaven and the earth, we are not informed; nor is the period mentioned in which God gave existence to angels.

That the framer of the universe is wise, every part of it declares. This wisdom warrants the truth of the assertion, common to all real philosophers, *That God made the world for a certain purpose*.—To say that he made it for the manifestation of his glory, seems not to be sufficiently expressive. This manifestation, which, as certain as there is a God, will be the consequence of the creation, appears to me, notwithstanding, as a mean leading to another end.

Angels and men were made *through the Son*, the eternal object of the love of God. I never could perceive how it was possible to be a philosopher without being a Christian. The latter knows, with the former, that in the catalogue of the divine attributes is *Love*; but the latter only knows an *eternal object* of that love. This object is immense, and "*with God*;" (John i. 1.) related to him in such a manner, that men can best express it by mentioning the relation that subsists between a Father and his

Son; adding, sometimes, the phrase, "*only begotten*," to exclude thereby every idea of the equality of such as are the sons of God by adoption.

The world was made for the manifestation of *that love* which is between the Father and the Son. The Son is the object of the love of God. Col. i. 13. The result, therefore, of the creation will be, that all who answer the divine views will "honor the Son, as they honor the Father," (John v. 23.) and, of consequence, it will appear that the world was made *for, or through the Son*.

The connection that subsists between the Father and the Son, we do not attempt to explain; the impenetrability of which, however, gives rise to the hope, that the saints of heaven will find, at least, *one pleasing object* of investigation, which, through eternity, will not be exhausted. The expressions of scripture, notwithstanding, permit us to assert, that the Father and the Son, though *but one*, have distinct understandings and wills. The future world may teach us by what law of necessity, the father, son and Holy Ghost, *are one*. Intuitive metaphysics, probably, will declare the contrary to be impossible.

We are informed, that part of the angels sinned; (2 Pet. ii. 4.) that "they abode not in the truth." John viii. 44. The consequence was, their removal from their celestial habitation, (Jude 6.) and the final consequence will be, their everlasting perdition; they shall be judged with the human race, and, with the condemned of mankind, be sentenced to eternal misery.

When man was created, and received the impress of the *divine image*, it was, among other things, that he might be invested with power, or "have dominion" on earth. A governor, is the image of the king, and retains his power no longer than he is obedient to his sovereign. While a governor honors the laws of his king, he is entitled to govern others.

That the apostate angels were also endued with the *divine image*, is manifest from this consideration: Understanding and freedom of will are constituent parts of the divine image; but without these excellencies, the fallen angels could not have violated the law that God gave them, nor have been capable of the exercise of dominion, in the sphere destined for them.

He who is faithful in small things, is faithful also in those which are great. In the system of all rational creatures, a trial of their virtue precedes their consummate and everlasting happiness.

The trial of reasonable beings requires some time; but how much is to be decided by him who is the searcher of hearts. Virtue is of such a nature, that by the long and continual exercise of it, the soul becomes wedded to it, so transformed, indeed, into its likeness, that it becomes incapable of vice.

How long the apostate angels continued *obedient* to the will of heaven, we have no grounds even to conjecture, from any thing mentioned in the sacred writings. But from the observation just made, with respect to the power of virtue on those who practise it, it is reasonable to conclude, that, with man, they "did not abide long in honor."

I do not support this sentiment by mentioning the sudden introduction of sin into the world; for this was effected by deceit, through the instrumentality of a spirit already depraved;—nor by appealing to daily experience, which shews that nothing among men, discovers itself sooner than the propensity of the heart to *evil*; this is the confirmation of a doctrine *unequivocally* taught in scripture, and loudly proclaimed by every descendant of Adam, even in *infancy*; (as "from the womb, we go astray, speaking lies;") but from the nature of virtue itself. Had the fallen an-

gels remained long in a state of innocence, habit, in addition to inclination, would have confirmed them in the love and enjoyment of God.

(To be continued.)

#### EVIDENCES in FAVOR of CHRISTIANITY.

*The Divine AUTHORITY, CREDIBILITY, and EXCELLENCE of the NEW-TESTAMENT.*

(Continued from page 148.)

*Many ancient Prophecies received their Accomplishment in Christ.*

MANY express prophecies clearly prefigured the coming of CHRIST, and received their accomplishment in him. These predictions were delivered at various times, and in *divers* manners, as seemed best to the divine understanding, to animate the faith and hopes of his distinguished people, and to cheer their minds with the happy prospect of that glorious era. A clearer and clearer intimation is given of this illustrious period, the most illustrious in the annals of the world, through all the *intermediate* ages from the *creation* to the *redemption* of mankind. "God hath an immensely large progressive scheme, arranged in a regular beautiful series, by his all-comprehensive mind, consisting of many intermediate parts, before the plot unravels, and finally winds up into one great and consistent whole." Adam is not expelled from *Paradise*, without the assurance, not obscurely hinted, of a *descendant* from him, who in future time would rescue the human race from the now incurred penalty of death. The illustrious *Patriarchs*, in successive time, were divinely assured, that in *their seed* all the nations of the earth shall be blessed. In following ages, *Moses*, under a divine afflatus, declared to *Israel*, that



God would raise up for them a prophet like unto him, and solemnly adjured them to embrace and obey him—denouncing the heaviest calamities that would involve their nation, if they rejected this divine messenger. In subsequent times the prophets were authorized and sent, one after another, proclaiming to the Jewish people the glad tidings of this approaching event. Language they exhaust in sublime descriptions of the blessedness of those happy future days—in celebrating the exalted dignity of the Messiah's person, the felicity of those who should see him, the empire of righteousness he should establish, and the triumph his gospel would spread in all the regions of the world. No historical records, that could be drawn up forty or fifty years after the crucifixion of CHRIST, could give a more accurate and just account of the person and character of CHRIST, the nature of his religion, the sublimity of his doctrine, the ignominy of his death, the propagation of his gospel, and the destruction of Jerusalem, than these prophecies, though delivered five hundred years before the events happened to which they referred. None of the apostles and companions of CHRIST could have composed a more faithful compendious abridgement of the life and death and resurrection of JESUS, and the subsequent promulgation of his gospel, than what is contained in the fifty third chapter of Isaiah. No sooner did Philip give the true explication of this very prophecy to the Eunuch, who was reading it, and interrogated him concerning its meaning—and show its exact and sole accomplishment in the life and character of the late JESUS, but he was convinced of the truth of Christianity, and was baptized into the profession of it. The predictions of Daniel are so far from being wrapped up in the ambiguity of prophecy, that they seem to be plain historical narrative, and Porphyry was sure

they were written after the event\*. All these various prophecies, delivered in various revolving periods, concentrated in JESUS CHRIST—and the increasing light of them, from age to age, was like that of the just man, which shone with greater and greater lustre, until the perfect day of the Christian dispensation, at last, burst in all its heavenly splendours upon a benighted world.

(To be continued.)

#### A COMMENTARY on St. Matthew's GOSPEL.

#### CHAP. I.

(Continued from page 152.)

18 **N**OW the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Evangelist having finished the genealogy of Christ, proceeds to give an account of his birth, which includes both his conception and bringing forth; and which he says

*Was on this wise*] "so, after this manner," and which was very wonderful and astonishing;

*When as his mother Mary was espoused to Joseph, before they came together, she was found with child*] Not of man, no, not of Joseph her husband; for Christ had no real father as man.

\* Vid. Hieron. Comment. in Daniel. passim. Grotius de veritate Rel. Christi, Lib. I. § 17. Scheme of literal prophecy, p. 149, 150. Dr. Ghandler's Vindication of Daniel, p. 29. See also some excellent remarks on this hypothesis of Porphyry, and the Schematist in the Bishop of Litchfield and Coventry's Vindication of his Defence of Christianity, Vol. 1, p. 72.

Joseph was only, as was supposed, his father; but

*Of the Holy Ghost*] According to *Luke i. 35.* *The Holy Ghost shall come upon thee, &c.* and this was done that the human nature of Christ might be clear of original pollution; that so being the immediate produce of the Holy Ghost, and without sin, it might be fit for union with the Son of God, and for the office of Mediator he had undertaken. When *Mary* is said to be found with child, the meaning is, it appeared by evident signs, it was observed by Joseph particularly, who might know not only that she was with child, but with child of the Holy Ghost, by conversation with her, who might relate to him what passed between the angel and her, *Luke i. 28, 36.* though it seems as if as yet he did not know this, or at least was not fully satisfied about it; since he had a mind to have put her away, before he was assured of the truth of it, by the appearance of an angel to him. *Mary's* being with child, and its being known, were facts, at the time when she was espoused to Joseph, and thereby the outward credit both of *Mary* and *Jesus* were secured; for had this appeared before the espousals, the Jews would have fixed a brand of infamy on them both; and both the espousals, and her being found with child, were

*Before they came together*] That is, before they cohabited together as man and wife, before he brought her home to his own house and bed. The espousals were before they thus came together. It was usual with the Jews first to espouse or betroth, and then to marry, or rather consummate the marriage, by bringing the woman home to her husband's house, between which there was some space of time. The account and manner of betrothing is given by Maimonidas\* in the following words. "Before the giving

" in the street, if he would, he might  
" take her, and bring her into his  
" house and marry her between him  
" and herself, and she became his  
" wife; but when the law was given, the Israelites were commanded, that if a man would take a woman, he should obtain her before witnesses, and after that she should be his wife, according to *Deut. xxii. 13.* and these takings are an affirmative command of the law, and are called "espousals or betrothings" in every place; and a woman who is obtained in such a way is called "espoused or betrothed;" and when a woman is obtained, and becomes "espoused," although she is not yet "married," nor has entered into her husband's house, yet she is a man's wife."

And such a distinction between a married woman and a betrothed virgin, which was *Mary's* case, may be observed in *Deut. xxii. 22, 23.*—Moreover, her being found or appearing to be with child, was before they came together; which it is likely, as Dr. Lightfoot observes, was about three months from her conception, when she was returned from her cousin Elizabeth. It is probable that as soon as she was espoused to Joseph, or quickly after, she went and paid her visit to Elizabeth, with whom she staid about three months, and then returned home, *Luke i. 56.* Upon her return home, she appears to be with child, with which she had gone three months, a proper time for the discovery of such a matter, *Gen. xxxviii. 24.* and which is assigned by the Jewish doctors for this purpose.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

To whom she had been betrothed, and who was her husband, and she his wife according to the Jewish law,

\* *Hilchot, Ishot, c. i. §. 1—3.*

+ *In loc.*

*Deut. xxii. 23, 24.* though not yet come together,

*Being a just man*] Observant of the law of God, particularly that which respected adultery, being wholly good and chaste, like the patriarch of the same name; a character just the reverse of that which the Jews gave him in their scandalous† book of the life of Jesus; where, in the most malicious manner, they represent him as an unchaste and an unrighteous person.

*And not willing to make her a public example*]. Or to deliver her, that is, to the civil magistrate, according to Munster's Hebrew edition. The Greek word signifies to punish by way of example to others, to deter them from sinning; and with the ancients it\* denoted the greatest and severest punishment. Here it means either bringing her before the civil magistrate, in order to her being punished according to the law in *Deut. xxii. 23, 24.* which requires the person to be brought out to the gate of the city and stoned with stones, which was making a public example indeed; or divorcing her in a very public manner, and thereby expose her to open shame and disgrace. To prevent which, he being tender and compassionate, though strictly just and good,

*Was minded to put her away privately*] He deliberately consulted and determined within himself to dismiss her, or put her away by giving her a bill of divorce, in a very private manner; which was sometimes done by putting it into the woman's hand or bosom, see *Deut. xxiv. 1.* In Munster's Hebrew Gospel it is rendered, "It was in his heart to forsake her privately."

*(To be continued.)*

† *Toldos Jesu*, p. 3.

\* *A. Gellii Noct. Attic. l. 6. c. 14.*

# MISTRANSLATIONS OF SCRIPTURE rectified.

*(Continued from page 155.)*

VII. OUR version, and various translations, make Moses contradict himself in relating the story of the *manna*, *Exod. xvi. 15.* which is rendered thus: "And when the children of Israel saw it, they said one to another, it is *manna*; for they wist not what it was."—But why did the translators depart from the *Septuagint*, and several authors, ancient and modern, who have translated this text according to the original?—"The Israelites seeing this, said one to another, What is it? For they knew not what it was."

VIII. Divers translations make God say, that he will punish, or "visit the iniquity of the fathers, upon the children, to the third and fourth generation." *Exod. xx. 5.* And interpreters have had recourse to numerous distinctions and subtilties, to vindicate the justice, goodness, and wisdom of God, in thus punishing the children for the sin of their fathers; and also, to reconcile such conduct with the express declaration of the Almighty; "That children shall not dye for the sins of their parents; nor parents for the iniquity of their children; but that every one shall die for his own sins;" *Deut. xxiv. 16.* To cause this threatening likewise to correspond with the commendation which God gave to *Amaziah*, king of Judah, for having punished the guilty only, and not their children. "It came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not; according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying; "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man



shall be put to death for his own sin." 2 Kings xiv. 5, 6. And also, to cause this denunciation of vengeance to agree with the solemn protestations of Abraham, Moses, Aaron, and Ezekial; (Gen. xviii. 25. Numb. xvi. 20, 21. Ezek. xviii. 20.) and with the plain and evident maxims of the gospel; *That God will not destroy the just with the wicked, nor the innocent with the guilty; that he will render to every man according to his works; and that every one shall bear his own burthen.* Matt. xvi. 27. Rom. ii. 6. Gal. vi. 5. 2 Cor. 5. 10.

Why, it may be asked, should not our translators have rendered the preposition *Lamed*, by the English particle *By*; since it is often made to signify, that the persons or things which it precedes, are made the instruments to effect some purpose? In this sense it is taken, 1 Chron. xix. 5. and Psal. xv. 3. We have a remarkable instance of the truth of the words, thus explained, in the person of David, whom God, for the sins of this prince, suffered to be persecuted by his son Absalom; and to be treated by him with great injury and contempt. We apprehend, therefore, with *M. Launois*, that this text should have been thus translated. God punishes, or visits the iniquities of the fathers by the children.—Or, if it is thought that the passage suffers any violence by this translation, the preposition *Lamed*, may be rendered, *in favor*, or *because, of the children*; since it hath this signification in many places of scripture; (particularly, Exod. xiv. 25. Numb. xxv. 13. Josh. x. 14. Judg. vi. 31. Prov. xxxi. 8. Micah ii. 6, 11. Psal. xciv. 16.) And, this is perfectly agreeable to the method of God's providence with respect to the *wicked* and the *innocent*; the former he often punishes for the advantage of the latter.

IX. Unnatural children, sometimes pretend to justify their inhumanity to their parents, from what our version makes our Saviour say, Luke

xiv. 26. "If any man comes unto me, and *hates* not his father and mother, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—The word that is here rendered *to hate*, signifies also, *to love less*. And that it is to be taken in this sense, in the place before us, appears from a parallel text in St. Matthew's gospel, where our Saviour says; "He that loves father or mother *more than me*, is not worthy of me." Matt. x. 37.

The passage which St. Paul cites (Rom. ix. 13.) from Malachi, (chap. i. 2, 3.) "*Jacob have I loved, and Esau have I hated*," should be thus rendered; "I have loved Jacob *more* than Esau;" for God's dealings with the Edomites, did not evince that he had any *real hatred* against them; but only, that he favored them *less* than the descendants of Jacob.—The same amendment, we conceive, should be made in several texts of similar import; particularly, Gen. xxix. 31. where it is said, that "God saw that Leah was *hated*." Deut. xxi. 15. where mention is made of two wives, the one beloved and the other *hated*; and Matt. vi. 24. where it is declared, that "no man can serve two masters, for either he will *hate* the one and love the other, or hold to the one and despise the other."

X. There have been those so extremely irrational, as to conclude that good men are not subject to the *divine law*, because our version makes St. Paul say; "That the law is *not made* for a *righteous man*." 1 Tim. i. 9. The Reformers were obliged to resist those Libertines, who adopted this sentiment, by making use of several distinctions to justify the apostles expression. Some alledged, that he spoke of the law, in opposition to the gospel; because the *law* threatens, terrifies, condemns and punishes; whereas the *gospel* encourages, comforts, justifies and rewards. But this distinction appears to be without foundation; for the moral law, which is

here understood, equally regards *all men*, notwithstanding a different sentiment entertained by *Grotius*, after *Arias Montanus*. The divine Saviour of the world says; "If ye love me, keep my commandments." John xiv. 15. "This is love," saith St. John, "that we walk after his commandments." 2 John, 6. St. Paul rejects a disregard of the divine law, with the utmost detestation and abhorrence.—"Shall we continue in sin that grace may abound? God forbid!" Rom. vi. 1. This apostle frequently enforces the observance of the law on the regenerate; (2 Cor. vii. 1. Gal. v. 25. Ephes. v. 8.) he assures us, that "without holiness no man shall see the Lord," Heb. xii. 14. And what he says, a verse or two immediately preceding the passage under consideration, concerns the *godly* more than the *wicked*. "*Charity*," it is declared by him, "*out of a pure heart, and of a good conscience, and of faith unfeigned, is the end of the commandment.*"—It is observed by *Beza*, that the writers of the New Testament make use of the *dative*, in the same sense that it is used by the Hebrews, after the preposition *Lamed*, to signify the English particle, *against*; as where our Saviour informed his disciples; "That they should be brought before kings and governors for his sake, for a testimony *against* them." The text we are now attending to, admits of the *same construction*, and some learned men have thus translated it; "The law is not made *against* a righteous man, but the *ungodly*."—In the sense of Aristotle, when he says; "That the law is not *against* the righteous, because the righteous are a law unto themselves."

(To be continued.)

#### A DISSERTATION ON THE SACRED TRINITY.

(Continued from page 157.)

WE begin with the Chinese; we find in their origi-

nal, canonical, and ancient books these surprizing passages. In the book *Tanchu* we read these words, 'The source and root of all is one. This self-existent unity produces necessarily a second; the first and second by their union produce a third; in fine, these three produces all.' *Lapi*, in commenting upon these passages, says, 'That this unity is triple, and this triplicity one.' *Laotsee*, in his fourteenth chapter called *Tsanhuen*, or the elogium of hidden wisdom, says, 'He that produced all, and is himself unproduced, is what we call *hi*. He that gives light and knowledge to all things, and is himself invisible, is what we call *Ti*. He that is present every where, and animates all things, though we do not feel him, is called *Ouei*. Thou wilt in vain interrogate sense and imagination about these three, for they can make thee no answer. Contemplate by the pure spirit alone, and thou wilt comprehend, that these three united are but one.' *Li-yong*, in commenting upon this passage of *Laotsee*, says, '*Hi*, *Ti*, *Ouei*, have no name, colour, nor figure. They are united in the same spiritual abyss, and by a borrowed name they are called unity; this unity, however, is not a bare unity, but an unity that is triple, and a triplicity that is one.—To speak thus, is to understand what is most excellent in the law of wisdom.' The book *Sleeki* says, 'The ancient emperors sacrificed every three years solemnly to him that is one and three.' *Ghoueuen*, in commenting upon the hieroglyphic that expresses unity, says that 'In the beginning the supreme reason subsisted in a triple unity, that this unity created the heavens and the earth, separated them from each other, and will at last convert and perfect all things.'

As the Chinese are one of the most ancient people that inhabited the earth, and that were formed into a

regular government soon after the deluge, it is no wonder we find among them such venerable traces of the Noevian tradition. The nearer we approach to the origin of the world, the clearer is this tradition concerning a triplicity in the divine essence. We must not then be surprised, if we find some vestiges of the same truth in the following ages.—The Chinese mythology, or rather theology, is a key to all the others less ancient, and more obscured by succession of time. If we find such clear vestiges of this sacred truth in China, should we be astonished to discover the same in Persia, Chaldea, Egypt and Greece?

The Persian Mythras was commonly called three-fold or triple. Thus Dionysius, the Pseudo-areopagite says, \* 'The Persian magi to this very day celebrate a festival solemnity in honor of the triplasian or three-fold Mythras.' Plutarch adds,† 'That Oromasdes thrice augmented or triplicated himself.'—From whence it appears, that Mythras or Oromazis were one and the same numen, or different names to express the two first hypostases of the divine essence. The third was called Psyche by the Greeks, who translated the Zoroastrian tradition. But Herodotus calls this third hypostasis Mythra, and maintains it is the same with Urania. In a Chaldaic oracle quoted by Proclus, we read these words, 'after the mind of the father I Psyche dwell.' The mind of the father, as Psellus informs us, is 'The second God, and the immediate artificer of the world.'

In the same magical or Zoroastrian oracles, we find these words, 'The father or first deity perfected all things, and delivered them to the second mind, who is that whom the nations of men commonly take

' for the first.' Psellus glosseth thus upon this oracle, 'The first father of the Triad, having produced the whole creation, delivered it to mind or intellect, which mind the whole generation of mankind commonly call the first God, being ignorant of the paternal transcendency.' Psellus takes notice of the difference betwixt this Chaldaic theology, and that of the Christians.—The Christian doctrine, says he, maintains, that the first mind or intellect being the Son of the great Father, made the whole creation, whereas, according to the Chaldaic theology, the first hypostasis of the divine Triad was the immediate architect of the world.' He pretends that the Platonic doctrine was more conformable to that of the Christian, when he says, 'The Father perfected, or produced freely in his divine understanding the archetypal ideas, and then delivered them to the second God, to create substances answerable to these models. Wherefore, whatsoever was produced by the second God, owes its original to the highest Father, according to its intellectual essence. Most men take this second God for the first, looking up no higher, than to the immediate architect of the world.'

The same Proclus adds, that 'The Chaldaic philosophy, divinely inspired, affirmeth the whole world to have been compleated from these three, Zeus or Jupiter, who is above the Demiurgus or creator of the world, and Psyche who is under this mind or intellect of the Father.' To these testimonies of Proclus, may be superadded a Chaldaean or Persian oracle, quoted from Damascius by Patritius. 'In the whole world shineth forth a triad or trinity, which is a perfect monad or unity.'

Thus what the Chinese called *Hi, Ti*, and *Ozei*, the Persians named *Oromazdes*, *Mythras*, and *Mythra*.—

\* See Cudworth's *intellect. system*, ch. iv. page 288.

† Plutarch, *de Isid. et Osirid.*



The Chaldeans also had three names, which the Greeks translated by Zeus, or life, Demiurgus, or intellect, Psyche, or the animator of all things.

Since we find in these fragments, called the Chaldaic Oracles, such precious monuments of truth, it is fit to say something of their authenticity and antiquity. It is certain, that these oracles are not so modern as some would suspect, they being quoted by Synesius, Pselus, Pletho, and Porphyrius. It is true, that though Pselus affirms they contained all the Chaldean dogmata, yet he does not pretend that these very Greek verses themselves were so ancient. Suidas says, 'That Julianus a Chaldean, in the time of Marcus Antoninus the emperor, compiled and wrote the Theurgic and Telestic oracles in Greek verse.' They were called Theurgical and Telestic, because they contained a divine doctrine, that served to render the mind perfect.

*(To be continued.)*

#### *An Essay on JUSTICE.*

**J**USTICE is a very extensive virtue, and implies a *right and fit temper and deportment towards all beings* to whom we stand any ways related, with whom we are any way connected, and with whom we have any concern. "It is to render unto every one his due." And, in this *general view*, it may be called, *integrity, uprightness, or righteousness.*

If we act *justly* towards God, we shall love, reverence, and esteem him supremely, and above all things; we shall believe, obey and trust him without reserve, and we shall worship and praise him, according to his glorious perfections.

If we are *just* to the *holy angels*, we shall love them as our fellow creatures; as the subjects and servants of our Redeemer; as pure, holy, and benevolent beings; and, more particularly, as ministering spirits, sent forth

to minister to them who are heirs of salvation, and as deeply and affectionately interesting themselves in *our good, and in our Redeemers glory.*

If we are *just* to our *fellow men*, we shall love them as ourselves; we shall sympathize with, and help them in their wants and afflictions; we shall conscientiously abstain from *injuring* them in their persons, families, reputation, or interests; we shall deal fairly, truly, candidly and equitably with them in all dealings and transactions of life; we shall perform the honors, duties, or services, which of right belong to them, according to the various relations in which they stand to us, and we shall do what we *can and ought* to promote both their temporal and eternal welfare.

If we are *just* to *ourselves*, we shall prefer our souls to our bodies; eternity to time; and the favor of God and eternal happiness, to all the alluring, deceitful offers of sin. We should be humble, patient, meek, modest, just, charitable, and every thing else which we ought to be.

But as justice between man and man, is that branch of equity or righteousness, which we are here to consider, it may be most beneficial to take a view of that excellent rule and measure of it laid down by our Saviour, Matth. vii. 12. "Therefore, all things, whatsoever ye would that men should do unto you, do ye even so unto them."

The measure of our acting towards others, here proposed, is not what they *actually* do to us, but what *we would they should do to us.* Yet this is the measure by which most men act towards their neighbours: They render evil for evil; railing for railing, &c. Nor will they do good to those who will not do good to them. Nay, many think themselves justified in cheating others, because they first cheated them. But this is *retaliation* and *private revenge*, not equity. The gospel has taught us a quite different rule of acting, and denies to Christi-

gns the right of private revenge, farther than *self-defence* requires."

It is not in all cases, lawful to do unto others, what *we would* they should do unto us, were we in their circumstances, and they in ours, without presupposing the *lawfulness* or *fitness* of the action. A criminal might be glad that his judge would acquit him; but could not *reasonably* expect it. A drunkard would be glad that his neighbour would drink to excess with him, yet he ought not for that reason to make his neighbour drunk, because it would be unlawful. A poor man might be glad if his rich neighbour would give his whole estate to him; yet how could he reasonably expect it?

The *spirit* of the precept is plainly thus: "In all our transactions with our neighbour, we ought, laying aside prejudice and partiality, to suppose ourselves in our neighbour's place and circumstances, and he in ours; and then we should attentively consider what we might *reasonably* and *lawfully* expect from him, if he were in our place, and we in his; and accordingly, we should be the same to him in our thoughts, words and actions, as we would have him to be unto us, if the tables were turned."

Where *selfishness* and *prejudice* keep the possession of the mind, men will never act right upon this rule; for, where these are, we shall ever expect more from others, than we would do unto them, if our circumstances were changed. How common is it to see persons make very *free* and *merry* with the failings of their neighbours and their families, and think they have a right to do so without giving offence? Yet when it falls to their turn to be so treated, they resent *highly*, and perhaps *justly*, the same treatment from their neighbour. How many, who in their necessity, have

no bounds in their expectations from their neighbours, and never think they do enough for them; yet have no bowels of compassion for the poor, when the tables are turned, and they become rich. All this proceeds from selfishness and prejudice; a want of considering what is right and fit to be done.

As to the *excellency* of this rule, and our *obligations* to conform to it, they are both self-evident. It is founded on the *sameness* of nature in men, and their *natural equality*. The relative and accidental differences between men, are small in their own nature, and very transient and changeable. The master may soon be a servant: The rich may soon be poor; and the honorable may fall into dishonor and contempt. It is plain then, that there should be *one common rule or measure* of justice and equity for all men. If it is unjust to keep two kinds of weights and measures, one to *buy* with, and the other to *sell* by; it is surely equally unjust that we should have *one law* for *ourselves*, and *another* for *our neighbour*.

This is a rule of justice which has obtained among all nations, it being a clear dictate of reason, and of the law of nature.—"Not to do to others what we would not bear from them; and to do to others, in all cases, what we would reasonably expect from them."

As this is a rule, the equity of which is so clear and self-evident, that none can dispute or deny it; so it is easily carried about with a man in his memory; and an honest man of the weakest judgment can easily and quickly apply it, on the most sudden emergencies. Most arts and sciences are so tedious and intricate, that they are hard to learn, and difficult to retain. The artist and mechanic can do little without his books and instruments.—But this art of doing justly depends only upon *one short single rule*, easily retained, and not easily forgotten. In short, to act

\* Luke vi. 31—35. Rom. xii. 19—21.

justly in all cases; needs only a *single honest appeal to the heart and conscience*, by the light of this rule; "All things whatsoever ye would that others should do unto you, &c."

This is the law of the prophets: It is a short and comprehensive summary of all the directions recorded in scripture, how one man should behave towards another: For, as that precept, "Thou shalt love thy neighbour as thyself," is the fulfilling of the whole law, in the duty of *Christian charity*; so this is the fulfilling of the whole law in the matters of *justice and equity*.

The use of this precept extends to the whole of our intercourse with our fellow-creatures, and to all our *thoughts and words* about them. It would prevent all rash, uncharitable and censorious opinions and judgments of our fellow-creatures, and all injurious actions towards them.—It would lead us to usefulness and inoffensiveness in conversation; to integrity and rectitude in all our dealings and commerce, and to a right method of treating those who need our compassion or kindness. It would regulate our temper and conduct under provocations, and teach us a just and charitable way of speaking and acting towards those who differ from us in their *religious or other sentiments*. And, it would teach us a just and equitable conduct to superiors, inferiors, and equals.

The *excellency and usefulness* of this rule, shew us the great importance of *self-acquaintance and reflection*, on which it is founded, and by the medium of which it must be practised on.

The equity of this great law and measure of justice, proves to a demonstration, the *holiness, justice, and goodness* of God's laws; how far they are from deserving the character of being *hard and grievous* impositions, tending to deprive us of our natural liberty. He who acts and lives justly, acts and lives according to the law of his nature, which is the law of eternal reason:—"And what doth the

"Lord thy God require of thee,  
"but to do justly, to love mercy,  
"and to walk humbly with thy  
"God."

We should pray without ceasing, that God may write this law on our souls, and keep it ever in the thoughts of the imaginations of our hearts, so that we may never swerve from this universal rule of righteousness!

## CHRISTIAN BIOGRAPHY.

### *The LIFE of ST. MATTHEW.*

ST. MATTHEW was a native of *Galilee*, and a publican, or a tax-gatherer, under the Romans. He was collector of the customs at the port of *Capernaum*, a maritime town on the sea of *Galilee*. His office consisted in collecting the taxes upon all goods that were there imported or exported, and receiving the tribute which all passengers by water were obliged to pay. The occupation of a publican was a most\* invidious employment, and to the *Jews* was peculiarly odious and detestable, as they had been so long free, and so indignantly supported the Roman yoke.—In passing through *Capernaum* our Lord saw this worthy publican sitting in the tax-gatherer's office, and by his perfect knowledge of the human heart, for the evangelist *John* tell us he wanted no information concerning any one's character, knowing him to be a person of virtuous and amiable dispositions, he said to him, *Follow me*. Upon this invitation he instantly arose and mingled in his train. But undoubtedly his conscientious regards to the common obligations of justice would induce him to secrete nothing, but to deliver in his accounts in an upright manner to

\* Theocritus being once asked, which was the most cruel of all beasts, made answer: that among the wild beasts of the forest they were the lion and the bear: but among the beasts of the CITY they were the Parasite and Publican.



those who had employed him. We afterwards find this apostle making a grand entertainment at his house, to which he invited Jesus and a great number of publicans and their friends—apparently with this good design—that by the personal converse of Jesus, their prejudices against him might be softened or removed, that they might have an happy opportunity of seeing the amiable endowments which distinguished him, and consequently be disposed to think favorably of him, for relinquishing his employment to follow such an instructor. This benevolent design of Matthew, one may conjecture, had all its effects—for we afterwards find the publicans among our Lord's auditors, and devoutly attending his ministry. From the time of this invitation to be his follower and disciple, Matthew continued with Jesus Christ—distinguished with the honour of being one of his twelve apostles, a familiar attendant on his person, a spectator of his public and private conduct, an hearer of his discourses, a witness of his temper and morals, and an evidence of his resurrection. After our Saviour's assumption he was along with the other apostles at Jerusalem—and on the day of pentecost was endowed with spiritual gifts and miraculous powers. He was crowned with martyrdom, as is commonly believed, in Æthiopia, in a city called Nadabbar, or Naddaver.† The testimonies of ancient writers concerning him and his gospel may be seen in that most accurate and useful work of the learned and judicious Dr. Lardner, entitled, *the Credibility of the gospel history*, in supplement Vol. i. p. 95. 2d Edition, 1760. Learned men are not agreed about the exact time in which St. Matthew published his gospel. If Irenæus may be relied upon, who expressly declares that Matthew published his gospel when Peter and Paul

were preaching at Rome, it must have been when Paul was in that city the second time—about the year of Christ 64—the time when Nero persecuted the Christians. Baronius, Grotius, Vossius, Jones, and the late learned professor Wettstein, concur in the opinion that it was published in the year 41, about eight years after our Saviour's ascension. Dr. Henry Owen, in his late *Observations on the four gospels*, hath fixed the date of its publication much earlier—about the year of Christ 38, the second of Caligula, and the fifth from our Lord's assumption.‡ But though learned men differ in ascertaining the time in which St. Matthew wrote, yet all antiquity is unanimously agreed, that this evangelist compiled his gospel for the service of the Jews in Palestine, to confirm those who believed, and to convert, if possible, those who believed not.||

REMARKS ON ST. MATTHEW as a WRITER.

HIS gospel was originally written in Hebrew. Antiquity is unanimous in this. We think one cannot dispute this without opposing the united suffrage of the earliest and best fathers.

The testimony of antiquity is positive and direct, and the assertions of the primitive writers peremptory and explicit. Papias, who is supposed by some to have conversed with St. John, testifies, that St. Matthew composed the divine oracles in the *Hebrew dialect*, and every one translated them to the best of his abilities. Irenæus, who in early life was acquainted with Polycarp, the disciple of St. John, testifies, that while Peter and Paul were preaching and establishing the church in Rome, Matthew, at that

† Page 22.

‡ See Dr. Henry Owen's *observations on the four gospels*, p. 13.

† See Cave's *Historia Literaria*, and his *Lives of the Apostles*.

time being among the Hebrews, published the gospel in *their language*.—Origen declares, That Matthew delivered his gospel to Christian converts from among the Jews, written in the *Hebrew language*. Eusebius asserts the same thing—That Matthew wrote in *Hebrew*, and others of the fathers in the following centuries. Says Dr. Cave, in his *History of learned Men*, That Matthew wrote his Evangelic History in *Hebrew*, the ancients declare with unanimous consent: so that in *this point* it is highly injurious to oppose the suffrage of almost all antiquity. The learned Dr. Scot, in the preface to his version of St. Matthew, also says, That the same tradition, which informs us of the author of this gospel, peremptorily maintains that he wrote it in *Hebrew*. More testimonies may be seen in Dr. Whitby's preface, Dr. Scot's preface to his Version, Dr. Lardner's first volume of his Supplement to the Credibility. Consult also the late eminently learned professor Wetstein's preface to St. Matthew. Who translated it into *Greek* we now have no certainty. As early as Jerom's time it was\* not known who was the author of the *Greek* version. It is not to be doubted but it was done with great fidelity and exactness. It hath all the marks and characters of the most religious accuracy. It opens with exhibiting before the reader, according to the Jewish custom, a genealogical table of our Saviour's family, in a lineal descent, for a series of several thousand years, from Abraham to Joseph. It informs us of the miraculous conception of Jesus Christ—of his birth at Bethlehem—of the arrival of the *Magi* at Jerusalem, related by *no other* of the evangelists—of Joseph's flight into Egypt—of the insidious measures Herod contrived to get this illustrious infant into his power—of the murder of all

the young children in Bethlehem, and its vicinity—of the appearance of John the baptist in the wilderness proclaiming repentance, and the speedy advent of their long expected Messiah—of the infinite numbers who flocked to his baptism from all parts, making penitent confession of their sins, and making the best preparation for giving a virtuous and worthy reception to this great and glorious messenger—of John baptizing Christ—of the spirit of God visibly descending upon him, a voice from heaven, at the same time, solemnly articulating these words: *This is my beloved Son, in whom I am well pleased!* The account of Christ's temptation, which next follows, seems to be an ideal and visionary transaction, exhibited before the mind of our Lord in a prophetic trance or vision—exactly parallel to the scenes which the ancient prophets record, when they tell us they were led or carried, or transported by the spirit to such and such a place—to the banks of the *Euphrates*, for example—where they beheld and transacted in idea such and such things—their bodily senses being, all the time of this extasy, suspended, and these scenical representations spread before their minds.† This evangelist

+ See the ingenious Mr. Farmer's Enquiry into the Nature and Design of our Saviour's Temptation. In the same manner Hermas speaks: *Et dum ambulestem, obdormivi, et SPIRITUS ME RAPUIT, et TULIT me per quendam locum ad dexteram, per quem deus poterat homo iter facere.* See Hermas Pastor, in *init.* p. 2. Edit. Oxon. Again, in the beginning of the account of the second vision, he says: *Rursusque me abstulit spiritus, et eduxit me in eundem locum,* p. 7. Says Dr. Clarke: "When the angel in the Revelation carried away St. John in the spirit into the wilderness, the meaning is not that he was carried thither really and literally, but only in a visionary representation." Dr. Clarke's Sermons, Vol. III. p. 168. 129.

\* See the eminently learned Dr. Scot's preface to Matthew, p. 4.

then gives us an account of Christ's preaching repentance and proclaiming the speedy erection of the gospel kingdom—of his inviting Simon and Andrew, James and John to be his companions—of the miraculous cures he effected, and the prodigious crowds that collected to him from every quarter. We then have, in this evangelist, a minute and circumstantial detail of the instruction our Lord delivered to this vast assembled multitude in his **SERMON ON THE MOUNT**—the most complete and finished model, the most consummately glorious and divine system of doctrine and duty the world ever saw, the most *worthy* of the nature of God, and the most *perfective* of the happiness of man. The *primitive* Christians used to make their children commit it to memory—and every one who calls himself a Christian ought to bear its lessons engraven on his heart in indelible characters. It is observable in how concise and perspicuous a manner its divine instructions are represented—how familiar and intelligible they are rendered to the meanest capacities. Here is a complete epitome of the duty of a Christian, delivered in the plainest terms, enforced by the greatest authority, and recommended by the full assurance of the most glorious retributions. The history of Christ, considered in the character of a teacher sent from God, would have been greatly defective and imperfect, if we had not been presented with this comprehensive summary of his divine and moral instructions. We are greatly indebted to this evangelist for recording, in so *ample* and *particular* a manner, this our Saviour's *sermon*—probably the *whole* of it, in the order in which it was originally delivered—and thereby presenting us with a most beautiful and perfect *model* of Christian ethics, to form the great rule of our daily lives, and to be the amiable director of our tempers and dispositions. It is obvious to remark, that this evangelist cites the largest num-

ber of passages from the writings of the *Old Testament*, and records the greatest number of those *public* discourses of our Lord, in which he inveighed against the *superstition* and *hypocrisy* of the Jews. As, this evangelist was a constant and inseparable attendant upon Christ's person, and wrote the *first* of all the sacred writers of the *New Testament*, he seems to have paid the greatest regard to a *chronological series* of events, and to have arranged the various facts and transactions he records in the *order of time* in which they happened. Except St. John, the evangelist Matthew enjoyed the *happiest* opportunity for presenting the world with a regular connected narrative of the life of Christ, according to the order of time, and the successive series of his transactions. In his exactness, therefore, as to the *time* of our Saviour's actions, as well as his fidelity as to the *nature* of our Saviour's doctrines, we have the *amplest* reason fully to acquiesce—His gospel abounds more than any of the others with allusions to Jewish customs, and with terms and phrases of Jewish theology. The style is every where plain and perspicuous—the words are arranged in their natural order—the periods are free from obscurity and intricacy—the narrative is well conducted—the discourses, parables, and actions of Jesus, are described in an artless unaffected simplicity, without any encomiums of the historian, the *reader* is left to draw the *proper* inference. He is the only evangelist, who hath given us an account of our Lord's description of the *process* of the general judgment—and his relation of that great event is awful and solemn. He makes no mention of our Saviour's ascension into heaven, nor of the propagation and success of his gospel in the world. His gospel was composed for the benefit and edification of the Jewish Christians, as all antiquity declares. It bears all the marks of being written for persons labour-



ing under\* persecution, to console and support them under sorrows and sufferings for their religion. The genius of *this gospel* is worthy an apostle—shows the familiar friend and companion of the divine Jesus—and the whole form and structure of it evince its author to have had a perfect acquaintance with the *public* and *private* life, the principles, temper and disposition of that illustrious person whose character he delineates. That this gospel was written for the support and consolation of persons under distress and persecution in those troublesome times, as an † early writer asserts, appears in a particular manner from that circumstantial and minute account this evangelist hath given us of the commission our Lord gave to the apostles, when he endowed them with miraculous powers, and deputed them to preach the gospel in the several towns and villages of Judæa. Our Lord evidently foresaw to what contumelious and cruel treatment they would necessarily be exposed—he therefore prepares them for the conflict—fortifies them with the noblest hopes and principles to sustain these trials with a Christian greatness of soul—and the evangelist Matthew, by circumstantially recording this commission, read the persecuted Christians of that age an useful lesson of instruction what principles were to support them in these unhappy scenes.

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*The LIFE of IRENEUS, BISHOP of LYONS in FRANCE.*

**S**T. IRENEUS is, generally, supposed to have been born at or near Smyrna, a city of the Lesser Asia. Who his parents were, cannot,

\* See Dr. Henry Owen's *Observations on the four Gospels*, p. 1.

† See Dr. Owen's *Observations*, &c. p. 21.

at this time be known. He received, however, from them a learned education, which proved a means of his usefulness in the Christian church. His first instructors in the principles of the Christian religion were some eminent persons who had conversed with the apostles; particularly Papias, bishop of Hierapolis, and St. Polycarp, bishop of the church at Smyrna. Some time after his baptism, he was ordained a presbyter in the church at Lyons; in which station he continued several years; and, on the death of Pothinus, the bishop of that place, (who lost his life for his Christian profession in that severe persecution under Marcus Aurelius Antoninus, which broke out in the year of Christ 178,) he was appointed to succeed in the government of that see. After his ordination to his episcopal charge, he spent his time in properly instructing those committed to his care, and in confuting the several heresies which, at that time, so greatly disturbed the peace of the church; and, particularly, those of Blastus and Florinus, the latter of whom taught that God was the author of sin. But the persecution, which had for some time been discontinued, being again revived by Severus the emperor, in the year 202, Irenæus was first made to undergo different kinds of torture, and afterwards put to death: as were, likewise, at the same time, all the Christians of that vast and populous city, the number of whom was so great, that, according to history, the streets flowed with blood.

Irenæus wrote several books (translations of which are still extant in the Latin tongue) and his great care to have his writings conveyed to posterity, without being corrupted, deserves to be particularly taken notice of. "I adjure thee, says he, in one of his pieces, whoever thou art who shall transcribe this book, by our Lord Jesus Christ, and by his glorious coming, when he shall

" judge the quick and the dead, that  
 " thou comparest what thou trans-  
 " cribest, and diligently correctest  
 " it, by the copy from whence thou  
 " transcribest it, and that thou, like-  
 " wise, transcribest this adjuration,  
 " and dost annex it to thy copy."

It is attested by this excellent person, that miracles were very frequently wrought by the Christians of his time. " Some, says he, expel devils, and, by so doing, have often brought the possessed persons to embrace the Christian faith; others have visions and revelations, and foretell things to come; some, again, speak all sorts of languages, and, occasionally, discover the secret purposes of mens hearts; others restore health to sick persons, by laying on of hands; and many have raised the dead to life again, the restored persons continuing, afterwards, amongst us for many years." From these facts he concludes, and justly, that the Christian religion must needs be true; and observes, moreover, that the true believers, by being possessed of those supernatural gifts, had great advantage over all seducers and impostors. After the martyrdom of this eminent pastor of the Christian church, his body was decently interred at Lyons by Zacharias, who was one of his presbyters.

#### MEMOIRS of ST. GEORGE.

THIS Saint was born at Cappadocia, in the third century. As his parents were Christians, he enjoyed the advantage of being educated in the Christian religion. It is said, that he lost his father when a youth; that he travelled, with his mother, into Palestine; she having been a native of that country, and possessed of a considerable estate there, which descended to her son George; who being of reputable parents, and in the enjoyment of activity, and strength,

devoted himself to the *military profession*, and was advanced to the dignity of tribune or colonel.

In this post, he having signalized himself by his courage and conduct, he was advanced to an higher station in the army, by the emperor Dioclesian.

This prince, having resolved on a persecution against the Christians, and proceeded with great cruelty in the execution of it, St. George laid aside the distinctions of an officer, repaired to the senate, and complained to the emperor, in public, of his severity against the Christians; remonstrating, at the same time, against the idolatry of the Roman worship, and arguing in favor of Christianity. Though this conduct greatly incensed the emperor and senate against Saint George, they endeavored to proselite him to their religion, with great offers of honor and promotion; which, being ineffectual, to accomplish their end, they most inhumanly tortured him; but perceiving his constancy in the Christian faith was *inflexible*, he was sent to prison, and ordered to be drawn through the city, and beheaded, the next day. This sentence was executed, and thus he obtained the crown of martyrdom, April the 23d, Anno Domini 290.

We have extracted this short account of St. George from the history written of him by *Metaphrastes*; who, according to Bellermino and Baronius, flourished in the ninth century, and was an author of reputation.

The reason why *this Saint* has been esteemed the *protector of military men*, in Christendom, is partly on account of his profession; and partly on the credit of a report, that he appeared to the Christian army, in the holy war, previous to the battle at Antioch. As the Christians triumphed in that battle, under Godfrey of Bologne, St. George had new honors conferred on him, and military men became more disposed to apply to him for his intercession.

He is represented on horseback, and tilting at a Dragon under his feet. This is regarded to be emblematic of his conquest over Satan (tiled the Dragon, in the book of the Revelations) by faith and Christian fortitude.

*The Life of Dr. William Beveridge; Bishop of St. Asaph.*

**T**HIS celebrated and pious prelate was born at Barrow, in Leicestershire, 1638. His parents being in reputable circumstances, he received a classical education, at the grammar school; and on May 24, 1653, he was entered a student in St. John's college, Cambridge, where he took the degree of bachelor of arts, in 1656; and master of arts, in 1660. The late Mr. Hervey observes, that those Christians who agree in the fundamental principles of religion, and only differ in some few externals, are like a bed of pinks in a flower-garden, where all the colours are equally beautiful. This may with great propriety be applied to bishop Beveridge, who, although brought up among the Presbyterians, retained his original sentiments of attachment to the church of England, without entertaining uncharitable thoughts concerning those who differ from him in opinion. When at the university, he applied himself so closely to his studies, that, before he was twenty years of age, he wrote a grammar of the Syriac language, with remarks on all the other eastern dialects. At the same time he distinguished himself by his early piety, seriousness of mind, sobriety, and integrity; all which procured him much esteem and veneration.

In 1661, he was ordained deacon in the church of St. Botolph, Aldersgate-street, by Dr. Robert Saunderson, bishop of Lincoln; and priest on the thirty-first of the same month, at the same place, and by the same bishop. Soon after his ordination, Dr.

Sheldon, bishop of London, presented him to the living of Yealring, in Middlesex, where he continued till 1672, when he was chosen, by the lord-mayor and court of aldermen, rector of St. Peter's Cornhill; and then he resigned the living of Yealring. Thus placed in the metropolis of the kingdom, he applied himself with the utmost diligence and zeal to the discharge of his ministerial duty in all its offices; and so instructive was he in his discourses from the pulpit, so warm and affectionate in his private exhortations, and so remarkably were his labours crowned with success, that he was justly styled, by all those who knew him, the restorer of primitive piety; and his conduct pointed out the best example for his brethren to copy after. Dr. Hinchman, at that time bishop of London, appointed him a prebend in the cathedral church of St. Paul's; and soon afterwards, Dr. Compton, who succeeded Dr. Hinchman, promoted him to the archdeaconry of Colchester. It was about this time that he took the degree of doctor in divinity; and in his new station, as archdeacon, he behaved in the same exemplary manner as before: for, not satisfied with the common reports made by churchwardens, he visited every parish in person; and took an exact account of every thing that was wanting, or out of repair. This practice established his character and reputation in such a manner, that in 1684 he was promoted to be one of the prebends of Canterbury; and at the revolution he was appointed one of the chaplains to king William and queen Mary. In 1691, he was offered the bishopric of Bath and Wells; but refused to accept of it, because his friend, Dr. Kenn, had been deprived of it for refusing to take the oaths to the government. But although he refused that honor, yet he had no objection to the episcopal office; for in July 1702, he was consecrated bishop of St. Asaph, in the room of Dr. Hooper.



In this eminent station, his care and diligence increased in proportion to his power; and as he had before discharged his duty as the pastor of a private congregation, so, as the bishop of a diocese, he still pursued the laborious methods, in order to promote the knowledge of Christ and his gospel. This care, like that of the primitive bishops, extended both to the clergy and the laity, by giving them all the instructions that lay in his power. Accordingly, as soon as he was advanced to the episcopal dignity, he wrote a letter to his clergy, in which he pointed out to them every part of their duty; at the same time putting them in mind of the awful account they must make at the judgment-seat of Christ, if they neglected the souls committed to their care. He sent them a familiar exposition of the church catechism, and was at the expence of a whole impression, to be distributed among the poor. This faithful bishop, and pious servant of Christ was near 67 years of age before he was consecrated. He was bishop of St. Asaph three years seven months and twenty days: and on the 5th of March, 1708, he died, at his apartments in the cloisters of Westminster-abbey, in the seventy-first year of his age, and was buried in St. Paul's cathedral.

He died a bachelor, and left all his estate towards promoting the knowledge of Christianity abroad, and for charitable uses at home. His works are well known; particularly his Body of Divinity, and his Private Thoughts, which will be esteemed even to the end of time. His sermons are admirable; and the late Lord Littleton used to say of them, that he would give up all the divinity he had ever read, for the perusal of that single discourse of Dr. Beveridge, on those celebrated words, I AM THAT I AM. The character of bishop Beveridge is represented in the most advantageous light by Chris-

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tians of every denomination. His extensive learning, unaffected piety, and exemplary character, made him an object of admiration to all those who knew him; and he has left behind him a name which will ever be respected by all the faithful servants of Christ.

EXTRACTS of a JOURNEY from  
 ALEPPO to JERUSALEM; by the  
 Rev. Mr. Maundrell.

(Continued from page 175.)

Saturday, March 27.

THE next morning nothing extraordinary passed, which gave many of the Pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation, do it in this manner. They have stamps in wood of any figure that you desire; which they first print off upon your arm with powder of charcoal; then taking two very fine needles, tyed close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder, and ox-gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood.

In the afternoon of this day, the congregation was assembled, in the area before the holy grave: where the Fryars spent some hours in singing over the Lamentations of Jeremiah, which function with the usual procession to the holy places was all the ceremony of this day.

Sunday, March 28.

On Easter morning the Sepulchre was again set open very early. The clouds of the former morning were

Q 9

cleared up, and the Fryars put on a face of joy and serenity, as if it had been the real juncture of our Lord's resurrection. Nor doubtless was this joy feigned, whatever their mourning might be, this being the day in which their Lenten disciplines expired, and they were to come to full meals again.

The mass was celebrated this morning just before the holy sepulchre, being the most eminent place in the church, where the Father Guardian had a throne erected, and being arrayed in episcopal robes, with a mitre on his head; in the sight of all the Turks, he gave the host to all who were disposed to receive it. This office being ended, we made our exit out of the sepulchre, and returning to the convent dined with the Fryars.

After dinner we took an opportunity to go and visit some of the remarkable places without the city walls. We began with those on the north side.

The first place we were conducted to was a large grot, a little without Damascus gate; said to have been some time the residence of Jeremiah. On the left side of it is shewn the prophet's bed, being a shelve on the rock, about eight foot from the ground, and not far from this, is the place, where they say he wrote his Lamentations. This place is at present a college of Dervises, and is held in great veneration by the Turks and Jews, as well as Christians.

The next place we came to was those famous grotts, called the Sepulchres of the Kings; but for what reason they go by that name is hard to resolve: for it is certain none of the kings, either of Israel or Judah, were buried here, the holy scriptures assigning other places for their sepultures: unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii.

33. Whoever was buried here, this

is certain that the place itself discovers so great an expence both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, thro' an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of Architrave running along its front, adorned with sculpture, of fruits, and flowers, still discernable, but by time much defaced. At the end of the portico on the left hand you descend to the passage into the sepulchres.—The door is now so obstructed, with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plumbets could build a room more regular. And the whole is so firm, and entire that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into six more one within another, all of the same fabrick with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands: but now most of them were broke to pieces by sacrilegious hands. The sides and ceiling of the room were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead pure and clean, there was

in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it.

But the most surprising thing belonging to these subterraneous chambers was their doors; of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner, as to resemble a piece of wainscot, the stone of which it was made was visibly of the same kind with the whole rock, and it turned upon two hinges in the nature of axels. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immoveable rock, one at the top the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? whether they were cut out of the rock, in the same place and manner as they now hang; or whether they were brought, and fixed in their station like other doors? one of these must be supposed to have been done, and which soever part we choose, as most probable, it seems at first glance to be not without its difficulty.

From these sepulchres we returned toward the city again, and just by Herod's gate were shewn a grotto, full of filthy water and mire. This passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Melech. Jer. 38. At this place we concluded our visits for that evening.

(To be continued).

#### THE CHRISTIAN MINISTER.

#### NUMBER III.

**I**N this paper, we shall conclude our observations on the qualifications

requisite to the proper discharge of the sacerdotal office.

However learned, ingenious, and eloquent the person may be who offers himself a candidate for the ministry, if he is destitute of piety, he is devoid of the most essential qualifica-

*\* In the preceding Number, we mentioned some learned men who were of opinion, that, in extraordinary cases, human learning, in a very considerable degree, should be dispensed with in candidates for the ministry.*

*This is a truth that very seriously concerns those who are entrusted with the power of admitting persons into the priesthood.—If through pride, self-interest, or any other cause, they shall abuse this trust, will they not be answerable for the consequences?*

*It is the prerogative of "The Lord of the harvest, to send forth labourers into the harvest." Matt. ix. 38. If any thrust themselves into the ministry (tho' profoundly learned) without being called by the Spirit of God, to the priestly office, their conduct is impious, unjustifiable, and most offensive to the Almighty; indeed, in the divine esteem, as they "enter not by the proper door into the sheepfold, but climb up some other way," they are regarded to be "thieves and robbers." John x. 1.*

*A man of good natural abilities; natural eloquence, and possessed of zeal, prudence, an amiable disposition, and sincere piety, is called by the Spirit of God to preach the gospel. But this person hath been brought up to some worldly avocation, and hath received only a common education; he, however, devotes himself to study, he obtains a grammatical knowledge of the English language; a competent knowledge also of rhetoric; of the Holy Scriptures; of systematical divinity, and ecclesiastical history; he is enabled to preach the gospel with propriety, to the great acceptance of a congregation destitute of a pastor, who wish he may become their minister, and he makes application for holy orders: Shall he be rejected until he shall*



tion for the priesthood. "The Man of God," should certainly be godly. No character can be more reproachful and absurd, than that which inculcates virtue, but practices vice.—Such reproach and inconsistency, however, many of the Jewish priest-

hood were chargeable with in the days of our Saviour. "They said, but did not."

An evil example in a clergyman, will be very injurious to the interests of religion, and, in all probability, will occasion all his labors to be but

became more learned; he well versed in the arts and sciences, produce a diploma, or, at least, be able to read the Greek testament, and write in Latin?—By what scriptural authority? By what real necessity?—His circumstances will not admit him to devote even two or three years more to study, that he may obtain this knowledge of the learned languages. The church requires his immediate services; they have none to break to them the "Bread of Life." Shall they perish with hunger? Will humanity approve of the conduct? Will it be justified by CHRIST, "the great shepherd and bishop of souls?" Can HE be pleased with those who thus oppose his will? May they not justly dread the effects of his displeasure?

It cannot be doubted but that many men, thus qualified to preach the gospel, have been prevented from entering into the ministry, and, probably, through a spirit of PRIDE, exerting itself, it may be, under the specious pretext, of preserving the dignity of the priesthood!

It is not possible to ascertain what injuries Christianity hath sustained by insisting on unscriptural and unreasonable requisitions in candidates for the ministry. On this account, it is rational to conclude, that the church of Christ hath often been deprived of the services of men who, it is probable, would have been as useful, or nearly so, as a WHITFIELD. Happy was it for the interests of religion, that this faithful minister of the gospel, possessed a sufficient knowledge of Greek and Latin to obtain admission into the priesthood!

This gentleman, it seems, was not very learned. "Between the years of twelve and fifteen of his life," says his memoirs, "he made good progress in the Latin classics. When about fifteen years

old, he declined the pursuit of learning." However, "at the age of eighteen, he went to the University of Oxford." He continued there about two years only. It is mentioned, that having recovered from an indisposition, "he left Oxford, and returned to his native air, at Gloucester, for the confirmation of his health;" and that when twenty-one years old, deacons orders were conferred on him by Bishop Benson.

Had Mr. Whitfield been less learned, it cannot be doubted but he would have been an eminently useful minister of Christ.—Indeed, it doth not appear, that this very worthy man was much indebted to literature, for his great eminence and usefulness as a preacher of the gospel.—"If it be enquired," (says Mr. Edwards, who, in England, preached a sermon on the occasion of Mr. Whitfield's death) "What was the foundation of his integrity; of his sincerity; courage; patience, and every other amiable quality?—It is easy to answer: It was not the force of education; no, nor the advice of his friends. It was no other than faith in a bleeding Lord; that faith which is the operation of God. It was a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away. It was the LOVE OF GOD shed abroad in his heart by the HOLY GHOST, which filled his soul with tender, disinterested love to all men. From this source proceeded that torrent of eloquence which frequently bore down all before it. From this, that astonishing force of persuasion which the most hardened sinners could not resist.—This it was which often made his head overflow with tears, and his eyes as a fountain of tears. This it was which enabled him to pour out his soul in prayer, in a manner peculiar to himself; with such ful-

of little, or no effect.—His unholy life will not only grieve the righteous, but may be of unhappy consequence to such as are not established in goodness. His impiety will have a tendency to embolden sinners to do evil; to harden them in iniquity, and will be a disgrace to Christianity, in general, and of that church, in particular, of which he is a member.

The inscription on the tomb of an Egyptian monarch, should be the motto of a preacher of the gospel.—**LOOK ON ME, AND BE RELIGIOUS!**—He should be most careful to inculcate virtue, not only by precept, but by example, for of him it is demanded, to “take heed unto himself, (to his life) as well as to his doctrine;” \*—to be “an example to believers;” † to “be blameless;” ‡ and, “in all things, a pattern of good works.” ||

The writings and discourses of the fathers of the church, are very explicit in enforcing virtue on the clergy.

*ness and ease united; with such strength and variety both of sentiment and expression.”*

*From a pamphlet published in the state of New Jersey, in 1781, entitled, “A View of a Christian Church and Church Government,” it is mentioned, that there are near a thousand congregations, in these United States, destitute of ministers.—It is presumed, that there are not, in any part of Christendom, so many churches devoid of teachers, as in this country. (The curious reader may find an estimate of the number of inhabitants, and ecclesiastics, in several of the governments of Europe, in Voltaire’s Essay on Universal History.)*

*What wisdom, therefore; what piety and zeal are necessary to be exerted, to supply our numerous vacant churches with pastors? We mention not, here, the obligations we may be under to endeavor to proselite the savages, on our borders, to the Christian Faith.*

\* 1 Tim. iv. 16. † Ibid. ver. 11, 12. ‡ 1 Tim. iii. 2. || Titim ii. 7.

“The doctrines we teach,” saith *Lactantius*, “cannot have any good effect, unless we first reduce them to practice.” \*—“Let not thy actions,” says *Saint Jerome*, “confound thy preaching; lest when thou speakest in the church, some should tacitly reply to thee;—Why dost thou not do what thou sayest?—The mouth, and hands, and heart of a minister should agree.” †—It is said of *St. Basil the Great*, “That as he thundered in his doctrine, so he lightened in his life.”

Without piety, a man will not enter into the ministry from proper principles; but be influenced, in this serious transaction, by interested motives; by partial, selfish views, to obtain, it may be, honor or profit, or these united. The guilt of such a person, must be great, indeed, and the Almighty, far from accepting of his services, may justly say to him; “Who required these things at thy hands? What hadst thou to do to declare my statutes; or to take my covenant in thy mouth?” ‡

To knowledge and piety, prudence and zeal must be regarded as very necessary qualifications in a minister of religion.

Without prudence, or by indiscretion, he may become an object of derision and contempt, and render void all his well meant endeavors to promote the interests of Christianity. The exhortation of our Lord to his apostles, most justly merits the attention of all who preach the gospel, at all times, but especially when exposed to particular dangers, trials and temptations. “Be ye,” says he “as wise as serpents, and as harmless as doves.” ||

Without zeal and diligence in a preacher of the gospel, all his other qualifications for the ministry, however great, will be but of little use.—His possession of talents to do good,

\* *Inst. lib. iv. cap. xxiv.* † *Ad Nepotian 2 epist.* ‡ *Psal. l. 16.* || *Matt. x. 16.*

if he shall not improve them, will be of no consequence to those souls of which he has the charge; though sloth will greatly increase his condemnation.—Indolence and indifference in religion, in one whose only profession is to teach and enforce it, and who, in the language of scripture, should be as “a flame of fire,”† is unpardonable!—Such conduct, indeed, is a tacit declaration, that he believes religion to be but of little moment, and that he entered into his sacred office, merely through worldly consideration!

Zeal, diligence, and fidelity, are frequently enjoined on the ministers of the gospel; and severe are the punishments denounced against such of them as shall be *unfaithful* in the performance of their duty.

How affecting was the charge given by Christ, just before he left the world, to St. Peter! “Simon, son of Jonas, lovest thou me more than these? He said unto him; Yea, Lord, thou knowest that I love thee!” The merciful Saviour replied; “feed my lambs!” Our Lord repeated the question twice, (to make Peter, it should seem, more sensible of the importance of the subject;) and this apostle having, each time, made a solemn declaration of his affection for CHRIST, was required to evidence the sincerity of it, by “feeding his sheep.”||—“Take heed to your selves,” said St. Paul to the elders of the church of Ephesus, “and to all the flock, over which the HOLY GHOST hath made you overseers, to feed the church of God which he hath purchased with his own blood!”

“Let a man,” saith this apostle, “so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required of stewards, that a man be found faithful.”†

† Psal. civ. 4. || John xxi. 15, 16, 17. \* Acts xx. 28. † 1 Cor. iv. 1, 2.

Our Saviour excites the preachers of the gospel to *faithfulness*, by saying; “Blessed is that servant, whom his Lord, when he cometh, shall find so doing, (giving to every one his portion in due season.) Of a truth I say unto you, that he will make him ruler over all that he hath,‡ (promote him to great honor.)

But those, of this character, are assured, that if sloth and immorality shall be theirs, they must expect to endure the severity of the divine displeasure.—“Their Lord will come in a day when they look not for him, and in an hour of which they are not aware, and cut them asunder, and appoint them their portion with the unbelievers.”|| And it is declared also by Christ; “That the servant who knew his Lord’s will, and prepared not himself to do it, shall be beaten with many stripes!”\*\*

What zeal did our Lord manifest for the prosperity of religion! What diligence did he exercise in preaching the gospel!—“I must work,” said he, “While it is day; the night cometh wherein no man can work.”†† “It is my meat to do the will of him that sent me, and to finish his work.”‡‡ And what illustrious examples of zeal, industry, and faithfulness, were the apostles! With respect to St. Paul, it is said, that during the three years he resided at Ephesus, “he served God with all humility of mind, with many tears, amidst many temptations; that he kept back nothing that was profitable for the members of the church, but taught them publicly, and from house to house; that he did not cease to warn every one, by night as well as by day, and, therefore, that he was pure from the blood of all men.”||| He informs us, that “he did not count his life dear to him, so that he might

‡ Luke xii. 42, 43, 44. || Ibid. ver. 46. \*\* Ibid. ver. 47. †† John ix. 4. ‡‡ John iv. 34. ||| Acts xx. 19, 20, 26, 31.



finish his course with joy, and the ministry that he had received of the Lord Jesus, to testify the gospel of his grace.\*"

Easy would it be to shew, that many of the immediate successors of the apostles, and great numbers of those of the priestly order who lived in the *first ages* of the church, were "burning and shining lights;"† examples worthy of imitation. It is, indeed, an happy truth, that in all *succeeding ages* of the church, to the present period, there have been *those*, of the ministerial character, who have entered into the *spirit* of their office; adorned it by their piety and prudence; their fidelity, activity, and zeal.

The holy scriptures mention *several other* qualifications which pertain to the Clerical Function, beside those we have noticed; we shall only repeat them.—It is required that a minister of the gospel shall "be given to hospitality; be apt to teach; not be given to wine; that he shall be no striker, nor one greedy of filthy lucre; that he shall be patient; not a brawler; nor covetous; that he shall rule well his own house, have his children in subjection, with all gravity;‡ that he shall not be self-willed, nor soon angry; but be a lover of good men; be sober, just and temperate; and also, hold fast the faithful word of God which he hath been taught."||

In some succeeding papers, we shall pay attention to the *principal Duties* of the Christian Minister.

# SELECT EXPRESSIONS of the FATHERS.

(Continued from page 182.)

IX. **W**HEN you preach, saith St. Jerome, let us not

\* Acts xx. 24. † John v. 35.—  
‡ 1 Tim. iii. 2, 3, 4. || Tit. i. 7, 8, 9.

hear the acclamations, but the groans of the people; let the tears of the auditors be your applause. [How many preachers are there who study more to please the ear, than to move the heart; to gain applause, than to save souls?]

X. ST. CHRISOSTOM expresses himself much to the same purpose. What service to me are your praises, says he, if you profit nothing by my discourse; if I do not observe you more holy and more fervent than before? It is not the applause of hearers which is the *real praise* of a preacher; but their zeal for piety, their improvement in goodness.—Applause is only a sound that is lost in the air; but a change of life, from vice to virtue, hath in it something of solidity. It does a minister as much honor to be instrumental in effecting such a change, as it does the person good who is the subject of it.

XI. THE advice that St. Paulin gave to a *quit*, in his days, is thus expressed. You know, said he, all the beauties of the poets, and you have collected all their flowers. You are a perfect master of the eloquence of the most celebrated orators. You have drawn the knowledge of philosophy, even from its source. You have added to so rich a fund, an acquaintance with the learned languages. Tell me, I beseech you, why you have leisure to read Cicero and Demosthenes; to attend also upon various sports and amusements, but *no time* to study JESUS CHRIST; or, in other words, the WISDOM of God? You have time to be a *philosopher*, but not a Christian! Change, sir, your system. Be a Peripatetick to God, and a Pythagorian to the world.—[The meaning of this last expression is; Be as solicitous to obtain eternal life, as are the disciples of Aristotle and Pythagoras to attain worldly wisdom.]

XII. How greedy, says St. Austin is covetousness! The savage beasts keep themselves in the bounds that

nature prescribes them; they devour only when they are pressed with hunger, and leave their prey when satisfied. But the avarice of the rich, is insatiable; this is ever awake; it ever devours; it cannot be satisfied.

XIII. ST. CHRISOSTOM makes the following observations on Herod and John the baptist. This teacher of religion, says he, opposed the prince, and interrupted him in his pleasures. Herod, in the plenitude of his power, feared the man of God, and even trembled before him. When this prince had murdered the prophet, he had not courage to behold the dead body. Afterwards, the discovered and bloody head of the baptist, filled him with horror. He was terrified even at the recollection of the holy man. Hearing of the miracles of Christ, the monarch's guilty conscience caused him to cry out: "This is JOHN whom I beheaded! He is risen from the dead!" This was not said through haughtiness, pride, nor self-approbation, but fear. So much power hath a virtuous man, that, after death, he triumphs over his enemies!

XIV. SAINT AUSTIN speaks of the perplexity and trouble of sinners, who, when they examine their hearts, find nothing pleasant nor agreeable. He compares them to men who have vexatious and intolerable wives.—They are almost always abroad, and dread to return home, because they must then undergo a thousand domestick inquietudes, and endure all that can be inflicted on them by a spirit of contradiction and ill humor.

XV. MARCELLA had a great knowledge of the scriptures, and when, in the absence of St. Jerome, she was consulted on some obscure text, she was very prudent, says he, and perfectly understanding what philosophers stile the art of *decorum*, she answered with so much modesty, that what was the effect of her own study, far from taking the honor of it on herself, she was wil-

ling to attribute it to me, or some other person; she, therefore, appeared as a disciple and scholar in those very things which she taught and was mistress of.

(To be continued.)

#### A DESCRIPTION of the HIGH PLACES and IDOLS mentioned in SCRIPTURE.

THE high places are often spoken of in scripture: and the prophets reproach the people for worshipping upon the high places.—On these, amidst solemn groves and woods, the Jews erected their several idols, and there worshipped them: committing a thousand abominations in those dark and retired shades, in caves and in tents set apart for prostitution and all filthy works, which will not seem at all strange, when we reflect to what gods they paid worship, which were these that follow:

APIS. The Egyptians of Memphis so called the heifer, which they consecrated to the moon: those of Heliopolis calling their bullock Mnevis, which they consecrated to the sun: some tell us, that both these were sacred to Osiris; others, that Apis was the soul of Osiris.

PRIAPUS, a false deity of the ancients, whom they made to be the son of Bacchus and Venus, and who had the care of gardens. He was worshipped at Lampachus. Adonis or Osiris having consecrated a phallus of gold, in memory of a wound he had received, it happened that the reason of the phallus came to be forgotten; and that the priests of that deity introduced a great many impurities upon this occasion.

DAGON, an idol of the Philistines, mentioned in the book of Kings, whose upper parts were like the body of a man, but from the belly downwards, the legs excepted, he was made like a fish, with scales, and a

long tail turning up: The word in Hebrew, signifies a fish; yet it must be granted, that Dagon may come from dagan, i. e. wheat: probably he was the same with other heathen deities, called Neptune or Triton.

**MOLUCH**, an idol of the Ammonites, to which they sacrificed children and beasts; it was a statue with a calf's head, stretched out arms, and seven holes on the stomach, wherein the victims were put, which holes were as so many stoves in that hollow statue. The first hole near the waist was for the flour; the second for pigeons and doves; the third for lambs and sheep; the fourth for rams and goats; the fifth for calves; the sixth for bulls, and the seventh for innocent children offered to this false deity. That half body was set over a kind of oven, where a fire was kindled and the lamentable cries of the poor children drowned with the noise of drums and other instruments. Some Hebrews say, that children were not put in it to be burnt, but only went through two piles of wood lighted before it, that they might be purified by that ceremony. The Jews who sacrificed to that idol are called Molochites, Lev. xx.

**ADONIS**; the fair Adonis, the son of Binaras, king of Cyprus, by his own daughter Myrrha, with whom the fabulous antients make the goddesses Venus and Proserpina to fall in love; the last of which carried him into hell, but being moved with the others tears, gave him to her for one half of the year, and the other half he remained in hell: which signified no more than that Adonis was the sun, who during the six superior signs of the summer, was with Venus, i. e. in that hemisphere of the earth, which we inhabit; and during the other six inferior signs, with Proserpina, or the inferior hemisphere of the antipodes: however, Adonis and Venus were worshipped by the ancient Phœnicians or Chaldeans. St. Cyril, archbishop of Alexandria, after he had

in his commentaries upon Isaiah, related this fable of Adonis, much to the same purpose, adds, that it was this sort of uncleanness which the Jews imitated, of which Ezekiel speaks when he says, the woman lamented Thammuz, that is Adonis; and that the letters and messengers, mentioned by Isaiah, were nothing else but the letters and messengers which the cities of Egypt interchangeably sent to one another, to give notice that Adonis was found again.

**ASTARTE, OR ASTARTA**: (the same as Ashtaroth, in the scripture, which signifies sheep or flocks;) a heathen goddess to whom Scaliger thinks this name was given, on account of the multitude of her victims, but Sanchoniathon says, she was Venus Urania, or the moon: Bochart makes her to be the Io of the Greeks, who was transformed into a cow: Cicero would have her to be Venus; and Suidas after him. But St. Augustin, on the contrary, thinks, that Astarte was Juno, which he proves from the judgment of the Carthaginians, who could not be ignorant of the religion of the Phœnicians; "They served Baal and Astarte," these are the words of scripture, which that father explains of Jupiter and Juno. Jud. ix. 16.

**AKURIS**, a heathenish deity of the Egyptians, pictured with the face of a dog, wrapped up in linen, and holding a palm-branch in one hand, and a caduceus, or Mercury's wand, in the other: he is supposed to have been the son of Osiris, and for his extraordinary valor deified by the Egyptians. His worship was translated to the Romans, and highly esteemed by the emperor Commodus.

They had also a temple erected to Venus, in which they committed all uncleanness. Who can wonder at the severity of God against idolatry: who can wonder at the folly and weakness of man, which could bow down to such wretched objects of worship!

R. r.



These are the chief of those mentioned in scripture and this short account of them will serve to explain many things in the sacred writings. But if any correspondent has any thing to add, respecting these false gods, we shall readily give it a place.

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*AN EXTRACT from TERTULLIAN'S*  
*APOLOGY.*

C H A P. XXXIX.

*Concerning the Discipline of Christians ;  
 their Employments, and Manner of  
 living.*

**H**AVING vindicated our sect from the calumnies of rebellion, &c. I come now to lay before you the Christian way and fashion of living.

We Christians then are a corporation or society of men most strictly united by the same religion, by the same rites of worship, and animated with one and the same hope ; when we come to the public service of God, we come in as formidable a body as if we were to storm heaven by force of prayer, and such a force is a most grateful violence to God. When this holy army of supplicants is met and disposed in godly array, we all send up our prayers for the life of the emperors, for their ministers, for magistrates, for the good of the state, for the peace of the empire, and for retarding the final doom.

We meet together likewise for the reading of holy scriptures, and we take such lessons out of them as we judge suit best with the condition of the times, to confirm our faith either by forewarning us what we are to expect, or by bringing to our minds the predictions already fulfilled.— And certainly our spiritual life is wonderfully nourished with reading the holy scriptures, our hopes thereby are erected, and our trust fixed and settled upon God : However, besides the reading, we continually preach and press the duties of the gospel with

all the power, and argument we are able ; for it is in these assemblies, that we exhort, reprove and pass the divine censure or sentence of excommunication ; for the judgments in this place are delivered with all solemnity, and after the maturest deliberation imaginable, as being delivered by men who know they are pronouncing God's sentence, and act with the same caution as if God stood visibly among them ; and the censures here pronounced are looked upon as an anticipation of the judgment to come, and the sinner precondemned by God, who has sinned to such a degree, as to be shut out by his ministers from the fellowship of the faithful, the communion of prayers and sacraments and the rest of that sacred commerce.

The presidents or bishops among us, are men of the most venerable age and piety, raised to this honor not by the powers of money, but the brightness of their lives ; for nothing sacred is to be had for money. That kind of treasury we have, is not filled with any dishonourable sum, as the price of a purchased religion ; every one puts a little to the public stock, commonly once a month, or when he pleases, and only upon condition that he is both willing and able ; for there is no compulsion upon any : All here is a free-will offering ; and all these collections are deposited in a common bank for charitable uses, not for the support of merry meetings, for drinking and gluttony, but for feeding the poor, and burying the dead, and providing for girls and boys who have neither parents nor provisions left to support them ; for relieving old people worn out in the service of the saints, or those who have suffered by shipwreck, or are condemned to the mines, or islands, or prisons, only for the faith of Christ ; these may be said to live upon their profession, for while they suffer for professing the name of Christ, they are fed with the collections of his church.

But strange ! that such lovely expressions of Christian charity cannot pass with some men without a censure ; for look (say they) how these Christians seem to love each other, when in their hearts they hate each other to death ? How forward are they to stake their lives for one another, when inwardly they could cut one anothers throats ? But the true reason of this defamation, upon the account of styling ourselves brethren, I take to be this, because the name of brother is found with these men to be only a gilded expression of a counterfeit friendship. But you need not wonder at this loving title among Christians, when we own even you yourselves for brethren by the right of one common nature ; although, indeed, you have cancelled this relation, and by being inhuman brethren have forfeited the title of men ; but by what diviner ties are we Christians brethren ! We who all acknowledge but one and the same God, as our universal Father ; who have all drank of one and the same holy Spirit, and who are all delivered as it were from one common womb of ignorance, and called out of darkness into his marvellous light ! But it may be, we cannot pass for real brothers with you, because you want a tragedy about the bloody feuds of the Christian fraternity ; or because our brotherly love continues even to the division of our estates, which is a test few brotherhoods will bear, and which commonly divides the dearest unions among you.

But we Christians look upon ourselves, as one body informed as it were by one soul ; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members. Accordingly among us, all things are in common, excepting wives ; in this alone we reject communion, and this is the only thing you enjoy in common ; for you not only make no conscience in violating the wife of your friend, but

with amazing patience and gratitude lend him your own ! This doctrine I suppose came from the school of the Grecian Socrates, or the Roman Cato, those wisest of Sages, who accommodated their friends with their own wives, wives which they espoused for the sake of children of their own begetting, as I imagine, and not of other men !

Whether the wives are thus prostituted with their own consent, in truth I cannot tell, but I see no great reason why they should be much concerned about that chastity which their husbands think not worth keeping. O never to be forgotten example of Athenian wisdom !

But is it any great wonder, that such charitable brethren as enjoy all things in common, should have such frequent love-feasts ? For this it is, you slander us, and reflect upon our little frugal suppers, not only as infamously wicked, but as scandalously excessive. Diogenes, for ought I know, might have us Christians in his eye, when he said, that the Magarensians feast as if they were never to eat more, and build as if they were to live for ever ; but every one sees a straw in another's eye, sooner than a beam in his own ; or else you must be sensible of your own beastliness in this case ; for the very air in the streets is sowered with the belches of the people coming from their feasts in their several wards ; the Salii cannot sup without the advance of a loan, and upon the feast of tythes to Hercules the entertainment is so very costly that you are forced to have a book-keeper on purpose for expences. At Athens, likewise, when the Apaturia, or feasts in honor of Bacchus for a serviceable piece of treachery he did, are to be celebrated, there is a proclamation for all choice cooks to come in, and assist at the banquet ; and when the kitchen of Serapis smoaks, what baskets of provision come tumbling in from every quarter ? But my business at present is to

justify the Christian supper : and the nature of this supper you may understand by its name ; for it is the Greek word for love. We Christians think we can never be too expensive, because we think all is gain that is laid out in doing good ; when, therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy ; you gorge those parasites among you, who glory in selling their liberty to satiate their appetites ; but we feed the hungry, because we know God takes a peculiar delight in seeing us do it. If therefore we feast only with such excellent designs, I leave you, from hence, to guess at the rest of our discipline in matters of pure religion ; nothing earthly, nothing unclean has ever admittance here ; our souls ascend in prayer to God, before we sit down to meat ; we eat only what suffices nature, and drink no more than what is strictly becoming chaste and regular persons. We sup as servants who know we must wake in the night to the service of our master, and discourse as those who remember that they are in the hearing of God. When supper is ended, and we have washed our hands, and the candles are lighted up, every one is invited to sing praises to God, either such as he collects from the holy Scriptures, or such as are of his own composing ; and by this you may judge of the measures of drinking at a Christian feast. And as we began, so we conclude all in prayer, and depart not like a parcel of heated bullocks, for scowring the streets, and killing and ravishing the next we meet, but with the same temperance and modesty we came, as men who have not so properly been a drinking, as imbibing religion. This assembly of Christians, therefore, is deservedly ranked among unlawful ones, if it holds any resemblance with them ; and I will not say a word against condemning it, if any man will make good any one article against it which is charged upon other facti-

ons. Did we ever come together to the ruin of any person ? We are the same in our assemblies, as at home, and as harmless in a body, as apart ; in neither capacity injuring nor afflicting any person whatever. When therefore so many honest and good, pious and chaste people are met together, and regulated with so much discipline and order ; such a meeting is not to be called factious, but is as orderly an assembly as any of your courts.

### THE CENSOR.

NUMBER III.

*In spite of Pride, in erring Reason's  
Sight,  
One Truth is clear, whatever is, is  
right.*      POR 2.

WHEN we contemplate the numberless evils to which we are exposed, that can neither be foreseen by our sagacity, nor averted by our strength, it affords very sensible consolation to reflect we are the objects of the love and protection of that Being whose knowledge extends through all space, and whose power is uncontrollable.

Happy is it that the doctrine of divine Providence is not only consonant to reason, but confirmed also by scripture and observation.

It would be absurd to imagine that the Almighty should give being to creation, and be regardless of the effects of his wisdom, goodness, and power : and, indeed, should such be his conduct, the planets would cease to move in their orbs, nature would be divested of its beauty, and return to chaos and confusion. If the force of art is requisite to preserve human mechanism in motion, equally necessary, at least, it must be granted, is the energy of omnipotence to sustain and preserve the numerous worlds of his power and creatures of his pleasure. Most just, therefore, is the as-



sertion of the apostle, that "in God we live, and move, and have our being."

The sacred writings, not only teach the acknowledgment of a general attention of the Almighty to the works of creation, but also his particular concern for the prosperity of such of mankind as duly revere his authority. "The eyes of the Lord run to and fro through the whole earth, to shew himself strong in behalf of those whose hearts are perfect towards him," and it was the intention of the benign Saviour of the world to inculcate this truth, and to cause men humbly to repose their confidence in God, for his blessings and protection, from the consideration of the regard he deigns to manifest to the most inferior of his works. "Behold (says he) the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? Consider the lillies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Instances of Providence in favor of the virtuous, frequently occur in sacred history; but in no particular does it appear more conspicuous than in the many incidents attendant on the son of Jacob, from the period of the inhumanity exercised towards him by his brethren. And from the affliction he sustained, previous to his advancement, we should be taught not to repine, should we be encompassed by sorrow: and also learn our present incapacity to comprehend the mysteries of the divine government; for heavenly dispensations are often to us inscrutable, and, frequently, when we may be tempted to believe them the effects of displeasure, ultimately,

we are compelled to acknowledge them as testimonies of affliction.

While a belief in divine providence, ministers pleasure to those who are conscious of the rectitude of their actions, it must be productive of pain to such as are convinced their days are consumed in vice; it being a sacred declaration "that the power and wrath of God are against such as forsake him," and there are divers examples of those who, in this state, have become the victims of divine justice. In this view of providence, how important doth the practice of goodness appear, should we confine our hopes only to this life?

To have the perfections of the deity incessantly employed for our advantage; to be the subjects of the peculiar care and esteem of the Parent of Nature, at the same instant that this reflection excites in us the most ardent gratitude, it occasions the soul to be possessed by wonder and astonishment, and causes it, in language of holy writ, thus to exclaim: "Lord, what is man that thou art mindful of him, or the son of man that thou shouldest visit him!"

It may not be deemed unworthy of notice, that this idea of providence was entertained, even by the Pagan world: And some heathen philosophers there were, who properly conceived that the divine Being, in his interpositions to punish vice, or reward virtue, still preserved to us our moral agency, and in no sort, opposed our liberty of will and power of action.

"In such things and deeds (says a Grecian of eminence) as are uncommonly daring, and of a very extraordinary nature, and therefore where something of enthusiasm is necessary to induce a belief, they were aided by a superior power. Homer introduces a God, not as depriving us of freedom of will, but as impelling it to act freely; not as working in us the inclinations and pursuits themselves, but as presenting those things

and objects to our minds, from whence the impulse is conceived and the resolution formed; by which exhibitions, however, he makes not the act involuntary, but gives only a beginning to spontaneous operations, and inspires confidence of success in what is thus freely undertaken: For we must either wholly acquit the gods of all impulse in our actions and influence on our concerns, or be obliged to confess that besides this there is not any method of insinuation whereby they frequently assist and co-operate with men; for certainly the assistance they afford us cannot be conceived to consist in the fashioning the postures of our bodies, nor in directing the motion of our hands and feet, that they may become serviceable to us for the use of life; but in the excitement of the elective powers of the soul by initial overtures, and certain images and suggestions from above: Or, on the contrary, in a sudden aversion, or seasonable restraint of them from other things; and this also by hints and apprehensions which are supernatural."

Not any thing was more common than for those unblest with divine revelation, to ascribe their success in arms and personal deliverance from danger, thus to the intervention of some invisible agent, and it must be acknowledged that often the effects of providence among them appeared too evident to be controverted, but perhaps in no instance more remarkable, with respect to individuals, than in the safety of Timoleon.

This famed hero, says an author of veracity, was dispatched to Sicily to deliver Syracuse from the power of tyranny; while he was at Adranum, Ictes, the tyrant and usurper of that territory, engaged two foreign soldiers to perform on Timoleon, the most detestible and criminal act of assassination. Possessing, as he imagined, the confidence of the citizens of Adranum, and also the favor of their god Adranus, Timoleon re-

garded his person as in perfect security, without guards or attendants.

The men dispatched on this enterprise, having casually obtained intelligence that he was about to offer sacrifice, without delay, repaired to the temple, with poinards concealed under their cloaks. Pressing in among the croud, by slow advances, they at length approached the altar; but the very moment they were casting their eyes on each other for a signal to begin the execrable attempt, a third person smote one of them on the head with a sword, who, suddenly falling, neither he who gave the blow, nor the partisan of him who received it, preserved any longer their stations; the one, fleeing with his bloody sword, made no stay, until he gained the summit of a certain eminence of great height, while the other, laying hold on the altar, besought Timoleon to spare his life, and he would reveal the whole discovery. His pardon being granted, he confessed that himself and his dead companion, were sent thither purposely to slay him.

While this discovery was transpiring, the person who had put to death the other conspirator, being forced from his sanctuary on the mount, with vehemence frequently protested, that in this deed he had been guilty of no injustice; for he had only taken vengeance on a man for shedding the blood of his father in the city of Leontium; and for the truth of this he appealed to several persons present. They all attested the fact, and, adds the historian, could not sufficiently admire the secret and incomprehensible method of providence, which, by making one thing the origin of another; and by collecting together the most distant events, forms them, as it were, into the same chain of accidents, which to each other appears to have no agreement nor affinity; and which makes use of natural causes to produce effects, that do not cease to be natural, however strange and surprizing may be their appearance.

CONSOLATION for the AFFLICTED,  
and INCENTIVES to VIRTUE.

A DIALOGUE, founded on FACTS.\*

**PHILONOUS**, the friend and companion of **THEODORUS**, returned from a journey. He was informed, that, during his absence, Mr. \*\*\*\*\*<sup>1</sup>, a gentleman of their acquaintance, who lately became a resident of their village, after a very short illness, had departed this life.

Mr. \*\*\*\*\* had not yet arrived to the age of forty years: he enjoyed an excellent constitution; possessed great activity of person, and uncommon vivacity of spirits.

On receiving this intelligence, **PHILONOUS** thus expressed himself.—How frail is man!—Is this the being, who, though “a cypher sums his years,” and who possesses earth only that he may become prepared for heaven, suffers his affections to be captivated by terrestrial objects, and his ambition to aspire after the government of the universe?

**THEODORUS**. Such, unhappily, is the depravity of man! Such his passion for wealth and domination!—Though the demands of nature are but trivial, his appetite for gain is insatiable! And though made to be governed, his propensity to govern, is almost insuperable!

**PHILONOUS**. But few, however, attain to a distinguished preeminence, either of opulence or power. And though the splendor of such may attract attention, and excite envy, their station is not coveted by wisdom, and is but seldom attended with felicity.

\* This Dialogue was written in 1780, (though never before published.) The gentleman alluded to in it, and his family, emigrated from the city of New-York to the State of New-Jersey, at the commencement of the late war. His widow, and children are still living, and reside in the city that hath been mentioned.

**THEODORUS**. And when the envied superiority is approached by death, how doth it vanish?

**PHILONOUS**. But poor Mrs. \*\*\*\*\*<sup>2</sup>, I sincerely deplore her loss, and also that of her little-ones!

**THEODORUS**. Humanity could not but weep at this scene of death!—The minister of religion, however, endeavored to render it of utility to the living, and to afford consolation to the afflicted.

**PHILONOUS**. **THEODORUS** was favored with an opportunity of attending the obsequies of the deceased?

**THEODORUS**. I attended them. And in the performance of this act of decency, I happily experienced the justness of the remark, that “it is better to go to the house of mourning, than to the house of feasting:” And for the reason annexed. “For death is the end of all men; and the living will lay it to heart.”—The spectacle of death! The tears of relatives, and those of sympathy! The solemnity of each countenance! And the sacred discourse, delivered on the occasion, impressed me with a most lively sense of the deity, and of my mortality; exhibited, in very striking colours, the vanity of all sublimary things; and inspired me with new, and more vigorous resolution, to persevere in the path of virtue, and to surmount every impediment in the way of salvation!

**PHILONOUS**. The lecture of man’s mortality, and the holy word of God, when conjoined, have a most happy tendency, indeed, to promote our best interest.—The first of these I endeavor to paint to my imagination, and shall be obliged to my friend for a description of the other.

**THEODORUS**. To gratify the request of **PHILONOUS**, will give me pleasure.—It is only in my power,

\* The children were three in number; the eldest of whom was about six years old.



however, to relate the text of the discourse; to draw its out-lines, and to recite from it a few particular passages.

The preacher turned to the book of Job, and read the seventh, eighth, ninth and tenth verses of the fourteenth chapter.\*

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: Yea, man giveth up the ghost, and where is he?"

After a few observations, adapted to the present moment, two or three particulars, contained in the text, were pointed out to the audience.

It was noticed, that our mortality was evident from the words which had been read.

"Man dieth."—"A truth," it was observed, "however explicitly acknowledged, we cannot be too frequently reminded of. As, of all others, it being to men the most unwelcome, it is, therefore, with solicitude, endeavored to be banished from their thoughts.

As death is most certain, it was remarked that the two first verses of the chapter which had been named, were expressive of the shortness and misery of human life.

"Man that is born of a woman is of few days and full of trouble. He cometh up like a flower, and is cut down; he fleeth also as a shadow and continueth not."—An appeal was made to our knowledge and experience for the propriety of these assertions, and many of the calamities of life were enumerated.

Next were mentioned the effects of death; that it: not only despoils the

body of its beauty, but also occasions its destruction.

"Man wasteth away;" "his flesh becomes dissolved and mingles with the dust." "Where is he?" "Where the grace and dignity of his appearance?" "Not so is it with the tree of the forest. Though levelled with the ground; and though its trunk appears decayed, yet, receiving the moisture of water, sprouts arise; and, through a succession of years, it assumes its former, or, perhaps, a more majestic appearance."

"Not less fatal," it was said, "is death to our bodies than to the means of grace. The instant it triumphs over the former, it for ever excludes us the latter. The grave admits not of repentance." At our dissolution, "he that is filthy will be filthy still; as well as he that is holy shall retain his holiness."

But however destructive death is to the body, it hath no dominion over the soul.—"Man giveth up the ghost;"—he resigns his "spirit to God who gave it."

The sentiments of some of the most eminent heathen philosophers, in favor of the immortality of the soul, were recounted; and this most important article of the Christian faith, was proved by several quotations from the inspired writings.

It was farther observed, that "as supreme as is the power of death, at present, it should hereafter be subdued by the omnipotence of the Redeemer. He vanquished it in his own person, and all his sincere disciples shall be liberated from its authority. Exultingly they shall say; "O death! where is thy sting? O grave! where is thy victory?"—"Where thy prey; the trophies of thy conquest?"

The doctrine of the resurrection was established by several citations from scripture; particularly, by the following words of Job.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And

\* The sermon delivered on this occasion was spoken extempore.

though, after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not for another."

Several things, it was mentioned, were typical of our resurrection.—

• Are not our faculties held in subjection by sleep? But when its power ceaseth, how are they restored to their former office and activity? • Does not the herbage of the field die in autumn, and revive in the spring?— • And is not the renewed state of the tree itself, when destroyed by man, emblematic of the restoration of his body from the grave, that the divine Saviour may perfect the whole of his most gracious intention; namely, to deliver our bodies from death, as well as to save our souls from misery, and restore them to happiness?

The reasons and ends of the resurrection were next declared.

• And these, said the teacher of religion to us, 'I hope you have not been unmindful of! Each action of life is weighed, and its end considered! Often do you behold, through the medium of sacred light, the day of divine retribution! You perceive the incarnate Saviour, invested with all the power and glory of the Omnipotent, possessing the seat of justice! Before which you discern countless myriads, waiting their momentous, irrevocable doom! Conscious of your integrity; of contrition of heart for your offences; of faith in the merits of Christ for the pardon of your sins; of the sanctification of your souls, through the divine spirit, you contemplate the scene with delight; you anticipate your felicity at the hour of death, and the honors, glories, and joys which will attend you at the day of judgment! Needless, therefore, I flatter myself, would be an attempt to alarm the conscience of guilt, on this occasion, and to excite persons of iniquity to "flee from the wrath to come!"—Needless to

exhibit the sufficiency of the divine oblation for the atonement of the sins of men;—to declare the readiness of the Almighty Father, to receive returning penitents; and the efficacy of divine grace to enable us to overcome the foes to our righteousness and redemption!—Superfluous to remind you of the extreme uncertainty of human life! To counsel the gay, and thoughtless, to let this example of mortality, teach them reflection; the proud, humility; ambition and opulence, contentment!—Unnecessary to attempt a description of the horrors attendant on a death-bed of guilt; the terrors of the "day of the Lord," to the self-condemned; and the miseries of the worm that dieth not, and the anguish of the flames, which shall never be quenched!"

(To be concluded in our next.)

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#### A FATHER'S ADVICE to his DAUGHTERS.

(Continued from page 191.)

##### AMUSEMENTS.

EVERY period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise: some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments, as music and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

S F

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding on horseback. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitutions, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But though good health is one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needlework, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually go-

ing abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you shall have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

I am at the greatest loss what to advise you in regard to books.—There is no impropriety in your reading history, nor cultivating any art or science to which genius or accident lead you. The whole volume of Nature lies open to your eye, and furnishes an infinite variety of entertainment. If I was sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure should I endeavor to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. "But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment; and how easily she can sacrifice them to vanity or convenience;" I think I may very probably do you an injury by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct. I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you: I wish you to have sentiments that may uniformly and steadily guide you,



and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

I need say little about gaming, the ladies in this country being as yet almost strangers to it. It is a ruinous and incurable vice; and as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex.

In this, as well as in all important points of conduct, shew a determined resolution and steadiness.—This is not in the least inconsistent with that softness and gentleness so amiable in your sex. On the contrary it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into insipidity. It makes you respectable in your own eyes, and dignifies you in ours.

(To be continued).

For the *Christian's, Scholar's, and Farmer's Magazine.*

A LETTER to a very good natured Lady married to a very ill natured Man.

I HAVE now and then observed, my dear friend, (through all your care and endeavors to conceal it) that there are some few rufflings that happen between you and your husband; and which, I fear, must make some moments pass with more uneasiness to you, than a woman of so much goodness deserves. The friendship that has subsisted so long between our families, makes this give me more pain, than it may perhaps give even to yourself; for I know the steadiness of your mind, and the prudence you have in alleviating every thing that would disturb a less settled temper; and make some wives fly out into violences, that would render them ridiculous as well as wretched. But as an indifferent stander-by may see more than the best gamester, when engaged deep in a difficult party, I shall venture to give you some of my

sentiments; in hopes that they may still more awaken your own, or at least be improved by your reflections upon them.

All married people should lay this down for their first and great principle; that they can never be happy in themselves, unless they are happy with their consorts. Their connexions, views, and interests, are naturally so united that the one cannot be happy if the other is miserable; you must either be perpetually hunting after reasons to fly from your own house, or else you must sit jarring together, like a couple of bad instruments that are almost always out of tune.

The most necessary thing for a married woman, to make herself happy, is to endeavor to please her consort: and one comfort is, that the very endeavoring to please goes a great way towards obtaining its end.—Complacency as naturally begets kindness, as a disobliging way does aversion. There is a sort of innocent, or rather honest charm in good-nature; and an evident desire of obliging, (diffused over such a face as yours is) must, I think, be irresistible, even to a husband. It is not enough to avoid doing or saying any thing, that you know would be disagreeable to your husband; but one should say, and do every thing that is likely to be agreeable to him. A woman that thoroughly considers this, and puts it honestly in practice, can scarce ever fail of making both her husband and herself happy. One considerable help and advantage that you have towards this, is the being so thoroughly acquainted with one another's tempers and inclinations. There is a good opportunity for this, during the time of courtship; and usually much more after. These two lights are so very different, that between them you may see into the whole character of a man; how far he is apt to submit, and how far to domineer. With a proper observation, you may come in time to discover every little ben-

of his temper; and to open all the more hidden folds of his heart. Now when one is well aware of every thing that may displease, it is easy to avoid it; and when one knows what is pleasing, scarce any thing can be wanting but the will to please.

Be particularly cautious not to look on any one thing that may displease, as a trifle. However unimportant the thing may be in itself, the displeasing and disagreeing is a serious evil; and married people disagree ten times oftener about trifles, than about things of weight. Let either husbands or wives recollect a little, and I fear they will find what I say to be truer, than they might at first imagine it to have been. The best way of a married woman to carry her points often, is to yield sometimes. Yielding in a married woman, is as useful as fleeing is to an unmarried one; for both of these methods most naturally obtain what they seem to avoid. And if a woman has any vanity, (as every human creature must have more or less of it in their composition) I think that passion might be gratified this way, as well as any other; for to get the better of one's self, is at least as glorious as to get the better of any other person whatever; and you would besides have the inward satisfaction of considering, that in all such cases you do not yield out of cowardice, but prudence; and that you enjoy the superiority of knowing what you ought to do, much better than the obstinate man who seems outwardly to have carried his point, where you have really carried yours.

I do not mean by this, to encourage a life of artifice and dissimulation. I rather think that such methods as these, and such a scheme of pleasing would in time grow pleasing to yourself; and that it would be the most apt of any, either to introduce, or increase a real mutual love and good-will between you and your husband. But how, my dear, have I

thus forgot myself, while I am writing to you, I have really wrote a letter for the world. For you, I dare say, have no occasion for my rules; and have thought over every thing that I have said, and that in a much better manner than I have said it, long before I set my pen to my paper. You will, however, forgive one, who wishes you as well as he does himself: and who would extremely rejoice to see that serenity of mind which all the world thinks to be in you, and all those virtues and excellencies which I know to be in you, unruffled by any disturbances, and cleared even from every little cloud that may hang over them.

THODERET.

#### SINCERITY.

TRUTH and sincerity have all the advantages of appearance, and many more. If the shew of any thing is good, the reality is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have the qualities he pretends to? To counterfeit and dissemble, is to put on the appearance of some real excellency. The best way for a man to seem to be good, is really to be what he would seem to be. It is hard to personate and act a part long: therefore if any man thinks it convenient to seem good, let him be so indeed, and then his goodness will appear to every one's satisfaction: for truth is convincing, and carries its own light and evidence along with it, and will not only commend us to every man's conscience, but, which is much more, to God, who searcheth our hearts.— Upon all accounts, sincerity is true wisdom. Particularly it is so as to the affairs of this world; integrity hath many advantages over all the artificial modes of dissimulation and deceit. It is much the plainer and easier, much the safer and more secure

way of dealing in the world: it hath less of trouble and difficulty, of perplexity, of danger and hazard in it: it is the shortest and nearest way to our end, carrying us thither in a strait line, and will hold out and last longest; which is an unspeakable advantage in business and the affairs of life.

A dissembler, by being always upon his guard, must put a continual force and restraint upon himself; whereas, he who acts sincerely hath the easiest task in the world; because he follows nature, and is put to no trouble and care about his words and actions; he need not invent any pretences before-hand, nor make excuses afterwards, for any thing he hath said or done. Add to this, that sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business. It creates confidence in those we have to deal with, saves the labour of many enquiries, and brings things to an issue in few words.

All other arts will fail, but truth and integrity will carry a man thro' life with honor.

A. B. C.

For the *Christians', Scholar's, and Farmer's Magazine.*

A COMPARATIVE VIEW of the TENDER and DELICATE HEART.

EVERY one boasts of having a heart tender and delicate, and even those who know themselves deficient therein, endeavor to persuade others that they possess those qualities, which are often injudiciously confounded together. A heart may be tender without being delicate: but it can never be delicate without being tender. Tenderness of heart is often to be met with in people of very confined ideas, but delicacy either supposes good sense, or produces it. Tenderness of heart may sometimes be accompanied with gross vices, but

delicacy, on the contrary, contains the seeds of every virtue. That is a tender heart which is moved at the misery of another, and eased by softening that misery; which wishes to see every one content, and freely gives itself up to love those it ought, without too much examining why it does so. These tender-hearted persons are very useful in society, one may offend them with impunity, they are so disposed to indulgence; and if they do not change their conduct when they perceive any neglect towards them, it is because they regard themselves in the good they do, and are too jealous of the satisfaction they receive, to deprive themselves of it, because others are ungrateful.— They will very readily say, “Is it my fault if you abuse my favours; and will it be just for me to punish myself for your ingratitude?” The bounty of this kind of persons, is commonly blind and unseemly. These requires nothing to obtain all you want from them but to move their hearts, and they more often assist you through the impressions you have made upon them, than according to your real wants. They often bestow their favours without sparing the shame of the distressed, and make them buy a benefit very dear, by the humiliating circumstances with which it is accompanied; and yet they do all this with the greatest good-will imaginable: they would be sorry to afflict you, because your pain would increase their own. They love all mankind so generally, and so equally, that their sensibility is exhausted, and they can offer no more to the most meritorious, than to those who deserve the least. This tenderness of heart has its foundation in weakness and self-love: the proof is clear.— Place one of these persons in a situation, not to behold any distressed, their kindness remains idle, they never seek out the miserable to relieve them; yet do not think that their hearts cease to be tender, for they



will feel, upon the first occasion which offers. Then the heart is moved, its tenderness awakes, and it suffers at the distresses of another, till it has procured its own ease, by assisting the miserable cause of its disquiet.— This kind of tenderness is most often found in those who have once suffered themselves; the sight of another's misfortunes, awakes in them a painful remembrance of what they felt in the like situation; they hasten to banish that disagreeable idea which pains them, and mechanically, by a kind of involuntary instinct, they relieve the objects, less to do them a pleasure, than to rid themselves of uneasy sensations.

Thus it may be seen, that this quality does not suppose great knowledge, or great virtue, and sufficiently distinguishes the tender heart, from the delicate heart: the latter, knows all the degrees of misfortune, and proportions its assistance to the situation of the unhappy; there is no occasion to awake its tenderness to put it in action, it guesses at wants which are not publicly shewn, and even prevents those sorrows which do not yet exist. Free in its benefits, it always bestows them with reflection; it may be determined by circumstances, but never forced. As it acts coolly, it is always in a condition to banish whatever may be painful to those it relieves, and even gives, in a manner so enhancing, so delicately, that it does not shock the modesty of the relieved, but permits them to be grateful at their convenience. The delicate hearted man hath that sensibility for all mankind in general, which true humanity inspires, but there remains in him an immense fund, which it knows how to distribute properly, and according to the merit which he sees, or thinks he sees, in the persons to whom he attaches himself.

A heart truly delicate is always tender, and thence arises the pains and anxieties to which it is continually exposed. If the objects of its at-

tachment become ungrateful, how is it torn, both in regard to them, and itself? to them, who degrade themselves by ingratitude; and to itself, that it has been deceived; yet it sooner pardons the wrong done to itself, than that which they suffer who abuse it. But if its friends are essentially faithful to the duties of friendship, yet the delicate heart raises up phantoms to encounter with; the least omission, the slightest failure wounds, inquiet and torments it, and it takes such pains to nourish uneasiness, that one would think that uneasiness was its proper element. It reflects upon a word, a look, and interprets it in twenty different ways. If it has nothing to reproach the objects of its attachment with, yet their absence, their sickness, their disquiets, nay even those which never have happened, but to which, as men, they may be subjected, are all so many stings to a delicate heart.

MARIA.

*For the Christian's, Scholar's, and Farmer's Magazine.*

PRIDE and VANITY characterized.

THESE seem to be so nearly allied, that it requires more than ordinary discernment to mark the distance which divides them. Yet an acute observer can perceive essential differences between them: and though they may sometimes arise from the same principle, yet the effects they produce are extremely various and distinct.

A vain man is studious to catch applause, by a forward display of presumed excellencies which he arrogates, either wholly or perhaps to a degree, without just title to support his claim: a proud man, on the other hand, challenges respect from a consciousness of latent merit, without even deigning to discover the grounds of his pretensions to every

one from whom he exacts the tribute. The proud man therefore is generally distant and reserved; the vain man is familiar and communicative. The proud man is the best friend; the vain man is the best companion. The proud man has the most good nature; the vain man has the most good humour.

It is sufficient for the vain man that he is admired by the present circle which surrounds him; he weighs the importance of his admirers by the scale of self-love; and if they condescend to extol him, he blindly confers excellence on them. But the proud man often views the circle about him with fullen contempt, and disdains to receive applause but from those who deserve it themselves. It is not the tribute, but the tributary which gratifies the delicacy of his ambition.

To this difference of temperature it is, that the former is generally pleased in all companies; whereas the latter finds satisfaction but in few.—The one is satisfied with his own imaginary perfection, and delighted with every one who rates, or appears to rate his merit, according to his own estimate; the other, though conscious of distinguished worth, is nevertheless sensible of his defects, and disgusted with the indiscriminate zeal of vulgar eulogium. Hence perhaps it is owing, that the vain man has generally the most lively imagination; the proud man the most solid judgment. When the mind is impressed with an opinion of its own perfection, imagination takes its full play, and may be indulged to the utmost extent of wantonness; but when we become sensible of our own defects, those lively fallies are restrained by our continued efforts towards more solid improvement; and however we may take pride in being superior to others, yet it is sufficient to suppress our vanity, that we are inferior to ourselves; that is, to our own ideas of excellence. Therefore the vain

man has most power to amuse; the proud man the best talents to instruct. But, as thousands court amusement, for one who solicits instruction, the former is best calculated to prosper in the world, while the latter has the best title to its encouragement. The one entertains by exerting his whole strength to prepossess you with an opinion of his excellence; while the other keeps you at a distance, by concealing his talents till he is convinced that your judgment is worthy of regard.

The vain man may be said to covet renown; the proud man to seek reputation. To be distinguished, is the ambition of the former; to deserve distinction, is the pride of the latter. The one, so that he gains the end in view, is frequently not over nice in the means of obtaining it: but it is not sufficient for the other to reach the proposed ultimate, unless he can attain it by means which are honorable and justifiable in his own opinion. A vain man is often betrayed into a littleness of spirit, and sometimes led into moral turpitude from an eager desire of being thought important; while the proud man often seems deficient in worldly sagacity, and a proper attention to interest, from a real magnanimity of soul. Thus an imbecility of intellects in the one, often corrupts the virtues of the heart; while, in the other, a greatness of mind is often mistaken for a defect of understanding. But however the real superiority rests on the side of the latter, it will, from the wrong apprehensions of the multitude, be generally attributed to the former. Light and ornamental qualifications are more universally engaging, than deep and solid endowments: every man is captivated with what is agreeable, but few can discern what is just.

Add to this, that occasions of showing the lesser accomplishments continually occur, whereas an opportunity of displaying those superior

qualities seldom offers. Thus it often happens, that the proud man lives in obscurity, with a degree of latent merit, which might illustrate an exalted station; while the vain man is brought forward in the world, and often made ridiculous by his promotion. Could the extremes of the two characters be happily blended together, they might form a disposition at once agreeable and respectable: if the one was less forward, and the other more affable, both might become engaging.

Vanity, which endeavors to be agreeable to all, is seldom warmly attached to any: Pride, which is morose to the multitude, embraces the few with cordial affection. Such is the condition of human nature, that exterior grace with internal worth are rarely united in the same person. The one is to be learned in the world, which is not the seminary of virtue; the other is to be acquired in the cloister, which is not the school of politeness. As men grow familiar with the world, for the most part they swell with vanity, and become tainted with folly and fallacy; they impose upon themselves, and deceive others. In proportion as they are abstracted from it, they too often increase their pride, but generally improve their understanding and integrity.

#### JUNIUS.

*For the Christian's, Scholar's, and Farmer's Magazine.*

ON HAPPINESS, FREEDOM OF OPINION, and ADVICE.

**H**UMAN nature was undoubtedly created for happiness, as the contrary would be an unworthy reflection on the great and beneficent author of our being.

Happiness in general must depend upon the knowledge of means most effectual to secure it; and if it be e-

very man's duty to follow happiness, there is surely the same obligation to study truth.

No man can reasonably compel another to own any thing for truth, when he cannot work upon his mind to conceive it as such. Restraint upon opinion is always unjust, and unnatural; though upon action it may be sometimes expedient and justifiable. The latter may preserve particular interests; the former cannot possibly do them any benefit.

We see providence made no distinction or difference among his children, nor marked out wisdom by beauty or strength: He formed us to acquire it by industry and experience, nor left it less free than the air we respire: He gave none a commission to be rulers over the rest; and speaks any such pretension, to be lawless and unjust usurpation.

As men were made to be rational, so they were made to be social creatures; and if it is a duty to seek for advice, there must be the same obligation to give it.

Is there a better quality in human nature, than an honest disposition to improve the understandings of others? Has any action more beneficence in its appearance or tendency? and does any thing more deserve to be encouraged!

If men are liable to be deceived by advice, there is the greater inducement to encourage general inquiries, since whatever errors may attend the conclusions of particular persons; yet there is the less hazard when many are consulted; for, when a great number examine any proposition, it will be very improbable that all should be wrong; and, if they are heard with equal advantage, it seems natural to suppose, that the opinion most enforced by reason will most powerfully prevail.

CHRISTIANUS.



**THE LIBERTINE RECLAIMED: A DIALOGUE, by CLERICUS.**

**CHARACTERS.**—*Agoretes is possessed of opulence; is of a sociable disposition; hath piety without affectation, and learning without pride.*—*Lysander is a gentleman whose life does honor to religion, and whose converse is as advantageous as it is pleasing.*—*The fine understanding of Philenor has been improved by education; his taste is elegant, and address polite; but, unhappily, his morals are depraved, and his conduct dishonourable to himself, and reproachful to humanity.*

**LYSANDER.**

**A**T the entrance into the court of my friend, as I was saluted by *Philenor*, I perceived a change in his countenance, manner and dress;—cheerful, without levity; affectionate, without deceit; genteel, without foppery.—Hath this been remarked by *Agoretes*?

*Agoretes.* It will give me pleasure to account for this alteration in the deportment and appearance of *Philenor*. It is the effect of a change from vice to virtue; from libertinism to goodness. An incident occasioned us to converse on the subject of religion. This was productive of several conferences on the same topic; the result of which, through divine favor, hath been the reformation of *Philenor*, and since that period, I have been frequently favored with his company.

*Lysander.* Oft with concern, have I beheld the actions of *Philenor*;—to observe in him such complaisance to man, and no respect to his God;—such benevolence to others, and no affection for himself,—and so elevated a genius subservient to the interests of vice!—May I beg the favor of a recital of the arguments suggested for his amendment?

*Agoretes.* It must ever afford me happiness to oblige *Lysander*: But as to comply with his request cannot

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convey to him any knowledge in theology, nor new incentives to repentance, he will, therefore, more readily excuse my not being particular in the detail, and indulgently accept a summary account of our conversations.—Though *Philenor*, however immortal, was not of those pitiable mortals, who exercise their wit in vain attempts to ridicule christianity; with impiety reject its sacred truths, and with audacity insult the understanding of others by efforts to discriminate the principles of deism, in opposition to those of divine revelation, it was, notwithstanding, thought proper to introduce some of the principal evidences in its favor. It appeared *Philenor* was not unacquainted with them; that, in truth, he was not only well informed of the positive testimonies in behalf of our most holy religion, but, with great ability, enabled to obviate the objections brought against it by the subtilty even of its most subtle opponents.—And do we then, said I, believe christianity to be divine?

*Philenor.* Most undoubtedly!

*Agoretes.* That its doctrines are most rational and sublime? Its precepts most pure and holy?

*Philenor.* Indisputably!

*Agoretes.* That the divine Legislator hath been pleased to declare, immortal and inconceivable bliss shall be the reward of those who honor his laws; and that unceasing and intolerable misery shall be the punishment of such as shall disregard his authority?

*Philenor.* Certainly!

*Agoretes.* And is it true, that the practice of religion would be the perfection of our nature; would restore us to purity, dignity and happiness? That felicity, even here, can only be enjoyed in the path of virtue? That the pleasures of sin are ever succeeded by pains of remorse?—And that religion, therefore, is the friend of man?

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*Philenor.* It must be granted.

*Agoreses.* That by our profession of christianity, we are under obligations the most serious, and sacred to regard it? That by us it cannot be disclaimed in practice, without the greatest perfidy and guilt? That to procrastinate repentance is the perfection of folly; to rob ourselves of present enjoyment, and for the anguish and infamy of vice, to hazard all the glories and joys, even of the kingdom of heaven?

*Philenor.* It cannot be denied.

*Agoreses.* That from the displeasure of the omnipotent, the impenitent have every ill to fear, and from his favor, not any blessing to hope? That, each moment, the transgressor of his commands is subject to be deprived of life; to be divested of all terrestrial things, and precipitated into the abyss of eternal woe?—That he is inimical to his interest; is courting torments infinitely greater than it is possible for barbarity itself to inflict on the victim of its wrath? And, indeed, that irreligion is our greatest foe? is most degrading to mankind, and the height of stupidity and phrenzy?

*Philenor.* It should seem so.

*Agoreses.* And yet, sir, there are those who pride themselves in their unrighteousness; who, in the perpetration of evil, do violence to their conscience, and despite to the divine spirit!—There are those who, with profound erudition, may be esteemed as very idiots in the possession of wisdom!—There are those who are most intent on the acquisition of the trifles of the earth, and wholly indifferent to the treasures of heaven!—Yes! There are even those, who, with their high sense of honor; nice distinctions in the choice of associates, and great love of pleasure, prefer the disgrace of sin; the infamous company of the spirits of darkness, and the exquisite tortures of the infernal regions, to the honor of virtue; the exalted society above, and celestial, extatic enjoyments!

*Philenor* paused. —What unusual thoughts possess my breast, said he, as to himself, in solemn voice!—Where hath been my reason?—How devoid have I been of wisdom, prudence?—Is it true?—Is this my portrait?—Am I then of this number of unhappy sinful men?—Thus long have I lived, and been regardless of my God; my creator, benefactor? Alike regardless of his honor, and my good!—In words, applauding his most righteous law;—in deeds, declaring it most vile!—Owning the justice of his power, and not submissive to its controul!—Professing virtue;—but practising vice!—Inconsistency most disgraceful!—Absurdity unparalleled!—Iniquity most flagrant!—And still I live, while others, less guilty, and in youth, have become the prey of death; have been cited to the seat of justice!—Father of mercies! By me, no longer may thy mercy be despised!—My crimes may I deplore! Be cleansed from sin! Receive thy smiles! Be thine, for ever thine!

So spake the now virtuous *Philenor*. Most firm were his resolutions of holiness, and they were supported by almighty power. From that time therefore, he was reclaimed from vice, and commenced a life of virtue. With sorrow he hath bewailed his sins, and with gratitude and joy received a saviors love. Peace dwells within his mind: Joy elates his heart: And hope exalts his soul.—Sensible of the insufficiency of his own strength to combat the enemies to his redemption, humbly he solicits heavenly aid, and is duly attendant on the means of grace.—Most anxious is he to promote the divine glory, and the salvation of others: And in the pursuit of these objects, he hath no esteem for his wealth, and is disregarding of toil.

The expressions of *Agoreses* were regarded by *Lysander* with that satisfaction which a person of beneficence receives on the information of the good of another.—And how respect-

able, observed he, may now be the character of *Philenor*? Shining talents! Fashionable accomplishments! And literary attainments, embellished by the wisdom of virtue!—Destitute of piety, how less revered would have been the names, even of Boyle, of Locke, and of Newton!

*Agorætes*. Without religion, philosophy, I conceive, would have

been their reproach, and rendered them, indeed, less amiable.

*Lyfander*. How unhappy must be the man whose superior abilities shall tend to make him superior only in guilt and in misery!—Shall occasion him, in a peculiar manner, to become a spectacle of derision,—an object of contempt!

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## L I T E R A T U R E.

*A concise HISTORY of the ORIGIN and PROGRESS, among the most ancient Nations, of Laws and Government;—of Arts and Manufactures;—of the Sciences;—of Commerce and Navigation;—of the Art Military;—and of Manners and Customs.*

*The ORIGIN and PROGRESS of LAWS and GOVERNMENT.*

*(Continued from page 201.)*

THE design of the several societies in setting up a chief, and submitting to his authority, was to remedy the weakness and insufficiency of natural laws. The authority of the first sovereigns, too limited in its origin, could not remedy the abuses which were to be corrected. It was found necessary for the good of society, to intrust them with more extensive powers, to enable them to make particular regulations for improving and perfecting the first rude establishments. These regulations have justly obtained the name of laws. We call them **POSITIVE LAWS**, because the design of them is clear and pointed. These have removed the inconveniencies of primitive society. The sovereign, by publishing his laws, instructs each individual in the rules he is to follow. No one is at liberty to judge in his own cause. It is the province of the sovereign to execute

the laws; and having in his hands all the force of the state, he is enabled to add weight to his decrees, & punish those who violate or infringe them. And it is his business to be watchful that the laws receive due obedience.

These positive laws were but very few at first, and respected only the most general interests of society. But before we enter upon any explanation, it will be proper to make some observations on the manner in which mankind lived originally.

There was a time, when mankind derived their whole subsistence from the fruits which the earth produced spontaneously, from their hunting, fishing, and their flocks. This kind of life obliged them often to change their abode, consequently they had no dwelling-place nor settled habitations. Such was the ancient manner of living, till agriculture was introduced; in this manner several nations still live, as the Scythians, Tartars, Arabians, Savages, &c.

The discovery of agriculture introduced a different set of manners.—Those nations who applied to that art, were obliged to fix in a certain district. They built and inhabited cities. This kind of society having need of many more arts than were necessary for those who neglected or were ignorant of agriculture, must of consequence need also many more



**Laws.** This observation leads us to distinguish two different orders in positive laws, such as are proper to all kinds of political society in general, and such as are peculiar to a society which follows agriculture.

Laws which are equally proper for all kinds of political society, are such as are the foundation and bond of it, without which no form of government can subsist. Of this kind are the laws touching the distinction between *meum* & *meum*, that is to say, right of property; PENAL LAWS; those which settle the formalities of marriage; in a word, all laws relating to those respective obligations which mankind contract as members of one society. We are inclined to place in this rank the establishment of solemn and public worship. This, under one form or other, has had a place in all civilized nations. Such is the first class of positive laws.

In the second class we place such laws as suppose the invention of several arts, and by consequence commerce, and the frequent change of property. These laws are no more than an extension or unfolding of the former. Natural law, or, to speak with more precision, rational equity, is the foundation of both; but it is by the civil law of each country that these last are digested and reduced to form. This form must necessarily vary, according to the climate, genius, and particular circumstances of different nations. It is in this the distinguishing characteristic of these two ranks of positive laws consists. The different manner in which this last class of positive laws has been modified in each country, constitutes the civil law of that country. Under this name are comprehended all those laws which regulate the common transactions of civil life, and the particular interests of the different members of society. Such are the laws concerning inheritances, successions, sales, contracts, &c.

Nations which live by hunting, fishing, and their flocks, cannot have many laws; being often obliged to remove from one place to another, they know no property in land, one of the principal sources in civil laws.—The greatest part of mankind, as we have before observed, lived in this manner in the first ages after the dispersion.—Consequently civil laws were not the first in order of time. Besides, these could not take place, till some time after the establishment of those regulations which properly constitute the being and polity of a state. This first class of positive laws, then, which form the very essence of political society of every kind, fall first under our consideration. We shall defer the regular examination of the origin of civil laws, till we come to treat of the laws and principles of government established by those nations who applied themselves to agriculture.

#### *Of the first Rank of Positive Laws.*

IT is impossible to unfold the order and series of the first political institutions with any certainty. All that has been said on that subject amounts to nothing more than mere conjecture. Necessary, occasioned by the crimes and disorders which every where prevailed, rather than deep reflection or foresight, put mankind upon making laws. It is highly probable, that most of the laws essential to the support of society, were established much about the same time. Regulations concerning property,—the punishment of crimes,—the ceremonies of marriage,—and the establishment of public worship, were, as we imagine, the first objects which employed the thoughts of legislators.

The origin of the rights of property are as ancient as the origin of societies. As soon as families united, the distinction of *MEUM* and *TUUM* took place. But these rights of prop-

erty were very indeterminate, and ill understood, till after the establishment of political government. It then became necessary to introduce a certain order, and a certain regularity, into the affairs of society. This was provided for by regulations for securing to every man the peaceable enjoyment of his possessions. These different regulations gave birth to civil law. But as we have already observed, the civil code of the first societies must have lain in narrow bounds. Destitute of the greatest part of the arts, they had no possessions but their cattle, some furniture, and some few utensils of indispensable use. Being unacquainted with the principal objects for which civil laws were instituted, they had no need of many formalities to confirm their engagements, and terminate their disputes.

If we have sufficient reason for saying, that the first political societies had but few civil laws, we have still better reason to affirm, that the case was very different with regard to penal laws. The establishment of these laws was absolutely necessary to restrain individuals from refusing the exercise of their natural rights.

Unhappily all men are not alike inclined to honesty and virtue. The design of political society is to secure the tranquillity of all its members. In order to this, it was necessary to take measures for suppressing all attempts to disturb the public peace. Experience has discovered, that the support of society depends entirely on the COERCIVE POWER, which by exemplary punishments intimidates the wicked, and balances the allurements of pleasure, and the strength of the passions. Hence the necessity and the establishment of penal laws. From what yet remains of the laws of the most ancient nations, we may remark, that they chiefly relate to crimes, and such crimes as are most common among a barbarous people; as theft, murder, rapes, rapine, in a

word, all kind of wrongs committed by violence.

It is not possible to give any very particular account of the several species and qualities of the most ancient penal laws. The law of retaliation is, in this kind, the most ancient of all those which have been established. It is founded on the purest and most natural equity. The *lex talionis*, was very strictly observed by the Israelites. We are persuaded Moses in this only conformed to the practice of the primitive times. The savages to this day follow with great exactness the law of retaliation. It was authorized also by the legislators of Greece and Rome. It is true, that, in many circumstances, the execution of this law might have its inconveniencies, and even some impossibilities. For this reason, particular punishments, and even compensations were afterwards invented, by way of reparation to the party injured. We find some examples of this among the Israelites; and we shall meet with more when we come to treat of the ancient laws of Greece.

In general, we may conclude, that the ancient penal laws were very severe. We see in very early times, Thamar condemned to be burnt for adultery. We find the same severity in the Egyptian laws. Those of China are another proof of this. The same may be said of the laws of Moses. Blasphemy, idolatry, profaning the sabbath, witchcraft, homicide, adultery, incest, rapes, crimes against nature, smiting or cursing father or mother, were punished with death, nay, with the most cruel kinds of death. It was said too of the laws of Draco, one of the first legislators of Athens, that they were written with blood. The laws of the twelve tables among the Romans were full of very cruel institutions. We find there the punishment of burning; these punished with death, &c. and almost always capital punishments,

Amongst the Gauls, criminals were burnt alive in honor of the gods.

Laws ought not only to protect the lives and promote the peace of the members of society in general, they ought also to consult the happiness of individuals, to provide for their subsistence, to prevent occasions of discord, to form their hearts and minds by inspiring them with such sentiments as may promote the harmony and peace of families. We remark in all civilized nations, two things which may be considered as the great foundation and support of political society. The first of these is, the ceremonies which accompany the union of a man with a woman, which fix and regulate the ties of marriage and the state of children; the second, the ceremonies of public worship solemnly paid to the Deity. These two have been found, by legislators, the wisest and most effectual means for the support and good government of states.

The mutual inclination of the two sexes towards each other, is the principle which continues and perpetuates society. But this inclination, if it is not kept within certain bounds, is the source of many evils. Before the establishment of political society, the two sexes in their commerce obeyed no other dictates but those of brutal appetite. Women belonged to the man who seized them first. They afterwards became the property of any one who had the address to seduce them, or the strength to carry them off. The children, who sprung from this irregular intercourse, scarce ever knew who were their fathers. They knew only their mothers, for which reason they always bore their name. Besides, no person taking any care to bring them up, they were often exposed to perish.

Such disorder must have been extremely hurtful. It was a matter of the greatest consequence to introduce regularity and tranquillity into the commerce of the sexes, and to pro-

vide for the maintenance and education of children. This desirable end could not be obtained but by subjecting the union of the sexes to certain restriction. The laws of marriage have bridled the most unruly of passions. They have done more; by pointing out the degrees of consanguinity which render some alliances unlawful, they have taught men to know and to respect the rights of nature. These laws, indeed, by ascertaining the rights of children, have secured a succession of subjects to the state, and given a regular and settled form to society. No kind of laws have contributed more than these to preserve peace and harmony amongst mankind.

The institution of the laws and rules of marriage is very ancient.—The scriptures furnish us with several examples of the high regard paid in the first ages to an establishment so necessary to the peace and preservation of society.

Profane history equally confirms this truth. All the most ancient traditions agree in ascribing the regulations concerning the union of the sexes to the first sovereigns. Menes, esteemed the first king of the Egyptians, established the law of marriage amongst that people. The Chinese give the honor of this institution to Fo-hi their first sovereign. The Greeks allow, that they owed this salutary establishment to Cecrops, their first legislator. Fable, whose origin is traced back to the earliest times, gives us no instance of any man's having more than one wife of right. Jupiter, Osiris, Pluto, &c. had each but one lawful wife. The Cretans pretended to know the place where the nuptials of Jupiter and Juno had been solemnized. They celebrated yearly their anniversary by a faithful representation of those ceremonies, which, as they had learned from tradition, had been observed on that occasion.



We see too by the laws of all civilized nations, how much legislators have had at heart the encouragement of marriage. Moses decreed that a new-married man should be exempted from going to war, and from every public charge, for one year. Those who married amongst the Peruvians were freed from all taxes the first year of their marriage.

Ancient legislators carried their views still farther. In order to strengthen the ties of marriage, and to render that union still more sacred, they decreed very severe punishments to such as should attempt to violate the rights or disturb the harmony of the matrimonial state. In all ages, and amongst all civilized nations, adultery has been prosecuted. Legislators were too much enlightened not to perceive how destructive that crime was to the peace, the order, and interests of society. They regarded rapes and robberies in the same light. They believed they could not use too many precautions to restrain a passion, whose consequences would have infallibly occasioned the total ruin of society. Let us now proceed to consider the institution of religious ceremonies.

The establishment of a solemn and public worship has without doubt contributed most of all to civilize mankind, and to support & strengthen societies. The existence of a supreme Being, sovereign judge of all things, and absolute master of all events, is one of the first truths which affects the mind of an intelligent creature, who is willing to make use of his reason. From this heart-felt sentiment arises the natural idea of having recourse in calamities to that almighty Being, of invoking him in pressing dangers, and of endeavoring to obtain the favor and protection of this omnipotent Sovereign of the universe, by external expressions of submission and respect. Religion then

is prior to the establishment of civil society, and independent of all human conventions.

But depravity of heart, blindness of mind, and especially superstition, have too often darkened and perverted those ideas that men ought to have of the Deity; they have more than once indiscriminately led them to other beings, who they foolishly fancied could protect them, and to whom of consequence they paid religious worship. As soon as several families had submitted to one form of political government, they found it would be very dangerous and inconvenient to permit every particular person to chose, according to his own fancy, the form and object of his worship. They endeavored therefore to unite all the members of the society in one fixed and uniform mode of public worship. "No particular person," say the Roman laws, "shall have any new or strange gods, or worship them even in secret, unless the worship of them has been permitted by public authority." This principle has been acknowledged by all civilized nations: they saw very clearly, that it was impossible for society to subsist without some form of public worship. Into whatever country we transport ourselves, we shall every where meet with altars, sacrifices, festivals, religious ceremonies, priests, temples, or places solemnly and publicly consecrated to the Deity.

We learn from the remains of ancient history, that the first sovereigns instituted the ceremonies of religion, and regulated the public worship in each state. We even see, that originally, and for a long time after, the two offices of king and priest were united in one person. The holy scripture saith it. Homer also, and other ancient authors, affirm this very clearly.

(To be continued.)

*The ORIGIN and PROGRESS of ARTS  
and MANUFACTURES.**(Continued from page 206.)**The ART of making BREAD.*

**T**HE design and end of all the toil of husbandry is to procure bread. However common this aliment is at present, the art of preparing it, was very rude in its beginnings, slow and various in its progress, like all other human inventions. Several nations who had corn, did not know for some time the secret of converting it into meal, or the meal into bread. How many vast countries are there where, though they have grain, the use of bread is still quite unknown? It is even difficult to conceive how certain nations came to find out the extreme utility and various properties of corn. The difference between bread and that plant in its natural state is prodigious. Yet nothing but the hopes of obtaining bread could have made whole nations apply themselves to husbandry, which is by far the most laborious course of life, and requires the greatest solicitude and attention. Accordingly there have been, in ancient times, and still are, many nations who never would submit to cultivate the earth. The inconveniences of a wandering life appeared to them preferable to the sweets of a sedentary one, which could only be procured by means of agriculture.—Those nations, then, who submitted to the fatigues necessary for raising corn, must have known that it would reward all their toil, and furnish them with the most solid and agreeable food. This is a fresh proof, that some families, even after the dispersion and the confusion of tongues, had still retained some idea of the most useful arts.

We shall here lay before our readers the conjectures we have found in ancient writers, about the steps by which the art of making bread was again discovered by those families, who, in their wandering state, had

lost this and every other art. They began, say the ancients, with eating the grain as nature produced it, without any preparation. According to Posidonius, a very ancient and eminent philosopher, this alone, if duly attended to, was sufficient to suggest the idea of converting corn into bread. They must have observed, says he, that the grains were first bruised by the teeth, then diluted by the saliva, and, being wrought and kneaded by the tongue, went into the stomach, where they were properly heated to be converted into nourishment. On this model they formed the plan of making corn into bread fit for nourishment. They imitated the action of the teeth, by bruising the grain between two stones; they then mixed the meal with water, and by stirring and kneading that mixture, they formed it into a paste, which they baked by putting it under hot ashes, or some other way, till by degrees they invented ovens.

Whatever becomes of this conjecture, we shall now describe the different operations made in the most ancient times upon grain, and the uses they put it to, according to the lights furnished us by antiquity. The practices of several nations at this time will assist us in judging of those of former ages.

We have said already, that there was a time when plants, herbs, and roots, were the chief food of almost all the inhabitants of the earth. It is probable they broiled or boiled these plants and roots, as several nations do at present. We are persuaded, that many nations originally knew no other way of dressing grain. They would begin by broiling the ears as soon as pulled while green and full of sap, on a clear and hot fire; then, rubbing them between their hands, they separated the grain from the chaff, and eat it without any other preparation. This conjecture appears the more probable, that in Herodotus's time this was the practice

of some nations in India, and that, even in our own days, this is the practice of several savage nations in preparing their grain.

But as the nations of whom we are speaking became civilized, this practice would be abolished: for, as this kind of food would last only about a month, they lost the principal advantage of grain, which is its providing men with a certain and plentiful support from one harvest to another. These people therefore would naturally study how to make use of grain after it was ripe and dried. But it is probable they would make a great many trials before they hit upon any commodious method of converting this plant into an agreeable and proper aliment.

It is impossible for men to live upon dry grain in the husk; they must therefore have studied several methods of preparing it. We find no practice so universal in ancient times as that of roasting grain. Almost all known nations have practised it, and the savages practise it at this day. What could be the reason of this? The most probable seems to be this. We have been told, that originally men made use of grain in its natural state. Of all the frumentaceous plants, if we believe the ancients, barley was the first that men fed upon. The grains of barley are involved in a certain husk or coat, of which it cannot be stripped but by the millstone. The far greatest part of these first nations knew nothing of mills. For want of this machine they made use of fire, to detach the barley from its husk, which made it almost impossible to be eaten. They found this further advantage in this practice, that the fire communicated a kind of flavour to the barley. For this kind of grain, when half roasted, has not a disagreeable taste. In Ethiopia travellers commonly carry no other provision with them but parched barley. When afterwards these nations came

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to grind their grain, this roasting of it was of great advantage. For many ages men knew no other way of grinding their grain, than by pounding it in mortars. The action of the fire upon the grain made it more easily bruised and stripped of its coat.

We may reckon also amongst the first methods of preparing grain, that of steeping and boiling it in water, as they do their rice in the east. We know that the constant food of the Greeks and Romans, in their first ages, was grain prepared in this manner, the water swelling and softening the grain so much as to make it easily eatable. This is still the method of many nations in preparing their grain. Perhaps, too, the better to strip it of its husks, they used to boil it a little before they roasted it. We meet with the traces of these ancient practices amongst the Calmucks on the banks of the Irtis. Barley is their ordinary food. They steep it for some time in water, then press it to strip it of its coat, and set it upon the fire in kettles without water till it is well roasted. They eat it in handfuls for their daily bread.

Mankind were not long in discovering that grain wanted still further preparation. They soon observed that grain contained within its husk or coat, a substance which required to be disintangled. This suggested the idea of bruising or grinding.—The first instruments used for this purpose, were only pestles and mortars of wood or stone. Nature pointed out these. The Greeks, Romans, and almost all nations, were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machines for this purpose.

It is not easy to determine, with certainty, in what manner they made use of this kind of meal. Diodorus says, that the first inhabitants of Great-Britain, after pressing the grains out of the ears, pounded them in a

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mortar, and so eat them; and these grains, thus pounded and bruised, were their principal food. We know that the Indians of Peru prepare their barley, by first toasting it, then reducing it to meal, and so eat it in spoons, without any further dressing. We do not know whether the nations of antiquity used their pounded corn in this manner.

It is certain, that before men could make a proper use of grain, they must have found out the art of separating the meal from the bran. Yet we are persuaded that at first they eat both together, as some unpolished nations do still. By degrees, however, they would endeavor to separate them, perhaps by passing their pounded corn through coarse sieves made of twigs, baskets of osiers, or the like, or perhaps even by winnowing it.—All these methods are still used by the savages. By degrees they improved these instruments. The Egyptians made their sieves or searches of the filaments of the plant called *Papyrus*, or of the slenderest rushes. The Greeks used this last plant for the same purpose. The ancient inhabitants of Spain made theirs of thread. The Gauls were the first who had the art of making them of horses hair.

The first use they probably made of meal, was to mix it with water, and eat that mixture without any further preparation, as the people in the Highlands of Scotland, and several others, do at this day. At length they thought of boiling this mixture. The most common dish the ancients made of meal, was a kind of hasty-pudding, boiled in earthen vessels, not unlike the *farro* of the Italians. This meal, diluted with pure water, was the standing food of the ancients, which sometimes they dressed alone, and sometimes with meat when they could procure any. They know nothing of dressing them separately, and eating them together, as we use bread. This way of using meal subsisted very

long. It was in use among the Greeks, Romans, Persians, and Carthaginians. The ancient inhabitants of the Canary islands were no less ignorant of the art of making bread. They eat their meal baked with meat and butter. The savages make what we call their *Sagamite*, of Indian corn roasted in the ashes, pounded in a wooden mortar, and baked in an earthen vessel with all kinds of meat.

Some of the ancients might have discovered pretty early the art of converting corn into meal; but that of converting meal into bread, in all appearance, was not very soon found out. Yet till this discovery was made it may be said, that mankind enjoyed but very imperfectly the advantages of grain, whose true and best use is to be converted into bread. It is hard to imagine by what steps they arrived at this discovery. They must have invented dough, that is, to mix a certain proportion of meal and water together, stir them strongly, and several times; they must have invented the art of baking, &c. We may believe it must have cost them many repeated trials before they discovered the art of converting meal into bread. But in whatever manner this discovery was made, it was exceeding ancient. The scriptures acquaint us, that Abraham served up bread to the three angels which appeared to him in the valley of Mamre.

Their manner of making bread at that time was very simple. The ingredients were only meal and water, and perhaps a little salt. Their bread was not thick and raised as ours is at present; it was a kind of small flat cake, which they easily broke with their hands, and eat without a knife. Hence these expressions so frequently used in scripture, to *break* bread, the *breaking* of bread, &c. It appears further, that they did not knead their dough, and that they baked it immediately before they used it, a practice which subsists still in several countries.

They used but few precautions anciently in baking their bread. The hearth-stone commonly then served for this purpose. They laid a thin piece of dough upon this, covered it up with hot ashes, and let it lie until it was sufficiently baked. It was in this manner Sarah prepared the bread which Abraham set before the angels. It is thus several nations in this country prepare their bread at present.— They wrap their paste in leaves, cover it first with hot ashes, and above these with live coal. Sometimes they may use hollow stones, sufficiently heated, for this purpose. The practice of several modern nations leads us to think they did this. In some parts of Norway, at this day, they bake their bread between two hollow flints. The bread of the Arabians is a kind of cake, which they bake between two stones made hollow for this very purpose, and heated in the fire. The bread of the Tartars of Circassia is made of the meal of millet, kneaded with water into a soft paste, which they bake about half enough in earthen moulds, and eat very hot. The bread of the greatest part of the nations of Africa is only meal kneaded with a little water, which they divide into small pieces, and bake on a stone or in an earthen pot upon the fire. They might perhaps anciently make use of a kind of gridirons, or frying-pans, in which they put their paste, and baked it over the fire.

The invention of ovens however is very ancient. They are spoke of in the time of Abraham. Some writers give the honor of this invention to one Annus an Egyptian, a person entirely unknown in history. These first ovens were very different from ours. They were (as far as we can judge of them) a kind of baking-pans of clay or fattish earth, which they easily carried with them from place to place. We may imagine that these first ovens were very much like those of the Turks, which are of clay, and resemble an inverted tub or bell. They

heat them by putting fire in the inside, and then lay the paste on the top: as these cakes are baked, they remove them, and put others in their room. All these different ways of baking bread which we have mentioned, still subsist in the east.

We have no reason to believe, that as soon as men discovered the art of making bread, they found out the secret of raising the paste. If there is any one discovery owing to chance, it is that of leaven. The idea of such a thing could not come into the mind of man naturally. The world was indebted to the economy of some person or other for this happy discovery, who, in order to save a little old dough, mixed it with the new, without foreseeing the utility of this mixture. They would no doubt be very much surprised to find, that this piece of old dough, so sour and distasteful of itself, rendered the new bread so much lighter, more savoury, and easier of digestion. We do not know the precise time when leaven came to be used. It does not appear that the bread which Abraham presented to the angels was leavened. Sarah baked it as soon as she had mixed the meal and the water. It is not at present the custom in the greatest part of Asia to ferment the paste. The use of leaven however was very ancient, and must have been known before Moses. For when that legislator prescribes to the Israelites the manner of eating the paschal lamb, he forbids them to use leavened bread; he observes further, that when the Israelites went out of Egypt, they eat unleavened bread, baked in the ashes, because, says he, they were thrust out of Egypt, and had no time allowed them to leaven their bread.

It must have taken much time and much labour to reduce corn into meal in the mortar: this meal must also have been coarse. We are persuaded, that the want of proper machines is the reason why several nati-

ons who have corn, do not make it into bread. But by little and little the arts improved. They must soon have discovered the utility of certain stones for crushing and grinding the grain. The rudest savages are not ignorant of this. They convert their corn into meal by means of two stones, the one fixed, the other turned about upon it by strength of arm, as our painters grind and mix their colours. It is probable this was their method in the first ages. This was still very incommodious and toilsome. They would therefore endeavor to find out some more easy and expeditious way of grinding their grain. At last they invented the mill-stone and the mill.

It cannot be expected we shall ever be able to discover the exact time when mills were invented. There are so few circumstances recorded in history concerning this, and several other very ancient inventions, that it is impossible to fix the precise epocha of their discovery. We will not take upon us to affirm that corn-mills were known in Abraham's time, though we are inclined to think they were, from what Moses makes Abraham say to Sarah, "to knead three measures of fine meal;" it is hard to conceive how meal can be made very fine without the use of the mill. But not to insist on this doubtful passage, Job, who lived in the ages we are now considering, speaks of the millstone. It is equally certain that the use of mills was very ancient among the Egyptians. Moses makes this sufficiently evident. He speaks also very plainly of these machines, when he forbids the Israelites to take the upper or nether millstone in pledge.

But we are quite ignorant of the construction of these ancient mills. The millstones must have been very small, since they were easily turned by hand. This was one of the hardest and lowest drudgeries of their servants and slaves. Moses expresses this clearly in speaking of the last

plague of Egypt:—*All the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon the throne, even to the first-born of the maid servant that is behind the mill.*

(To be continued.)

*An ANALYTICAL ABRIDGMENT  
of the principal of the POLITE  
ARTS; BELLES LETTRES, and  
the SCIENCES.*

**RHETORIC.**

(Continued from page 212.)

**I**T remains to treat of the *logical variations*. These are made by the *topics* or *common places*; which are,

1. The denomination:
2. The definition and description:
3. The genus and species:
4. The whole and its parts:
5. The causes, as the efficient, final, material, and formal cause:
6. The effects:
7. The accessories and circumstances:
8. The comparables:
9. The opposites:
10. The examples and testimonies.

The denomination considers the name of an object, that is, the etymology or derivation of the word, or from whence it derives its origin; the *homonymy*, or *equivocation*, when a word has different significations; the *synonymy*, when the same thing is expressed by different names; the *anagram*, or the meaning formed by the transposing of the letters. The definition and description express the nature and properties of any object, the first in a manner more confined, and the other more explicit. The genus expresses an extensive idea that comprehends several species; and the species expresses a more confined idea, of something that belongs to a genus. The whole implies an object that is entire, and capable of being divided; and the part is a portion of that whole. The efficient cause is that from which something



is derived: it is either *principal*, that is, the true origin of an object, or *instrumental*, that is, the mean by which it is produced; or *physical*, which is that from which the object immediately arises; or *moral*, from whence the object accidentally results, or which causes it to take place. The final cause is the design, the end for which any thing is done. The material cause is founded in the nature and essence of the thing itself. The formal cause is founded in the attributes, the essential qualities and properties of the object. The effects are the necessary consequences which result from the efficient cause. The accessories are those things which belong to an object, either properly or accidentally. The circumstances are the situations which accompany an object, and are divided into *historical* and *moral*. The comparables are relations or resemblances, and are distinguished into *similar*, *dissimilar*, and *emblematic*. The opposites are such objects whose natures and properties are directly contrary to each other. The examples consist in reciting similar events, or in relations of parallel or equivalent matters. The testimonies are nothing more than the attestations of a pen or a tongue that is worthy of belief: and these are what compose the topics or common places, from whence the orator draws his arguments and forms his reasonings.

We now come to the second part of rhetoric, which consists in the connexion of words and phrases, or *periods*: and here we have two principal objects to consider, which are the *adjection* or *junction*, and the *punctuation*. By a period is meant a short part of a discourse, but the members of which taken together form a complete sense. The period is either *simple* or *compound*; and it is necessary to know the *composition*, the *dilatation* or manner of extending it, and the *contraction*, or manner in which it may be abbreviated. The *simple period* consists but of one logical pro-

position; the subject and attributes of which may be amplified by all sorts of adjections. These adjections are either *verbal* or *real*. The real adjections are drawn from the topics or common places. The *compound period* is, when we add (1) other predicates to a subject, or (2) contrary predicates, or else (3) other subjects to the predicate, or (4) contrary subjects; or still otherwise (5) to the entire proposition the etiology or account of the causes; or (6) convenient amplifications. In the four first cases, a period, so composed, is called either *concessive*, or *adversative*, or *exclusive*. In the fifth case, a period, so composed by the adjection of etiologies, is called either *conditional*, or *consecutive*, or *casual*, or *explanative*. In the sixth and last case, a period, composed by the adjection of amplifications, is expressed by the single word *comparative*, and contains a proposition, to which is added a comparison, with the explanation of the object to which it is compared, the allusion, the example, the testimony, &c. the whole connected with the words *as*, *so*, *that*, *just as*, &c.

*Punctuation* teaches, 1. The usual distinctions in the periods of a written discourse: 2. The manner of employing these distinctions.

The marks of which are,

1. . The point:
2. , The comma:
3. : The colon:
4. ; The semi-colon:
5. ? The point of interrogation:
6. ! The point of exclamation:
7. ( ) The parenthesis:

To which may be added,

8. The two points which are placed over an i, to shew that it is to be pronounced separately, and not as a diphthong.

Rhetoric here precisely distinguishes the cases in which each of these signs are to be used, in order to mark the gradual divisions in a discourse. It shews, also, in what instances it is convenient to make use of *capital letters*. The use of these is not the

same in all languages. The Germans, for example, place a capital letter at the beginning of every noun substantive. The method of totally excluding capitals, even at the beginning of proper names, or a period, is very injudicious, as it tends greatly to confound the periods, and does not in the least aid the local memory; whereas the capital letters serve to discern the passages with facility. It moreover fatigues the sight, and makes the printed page appear like a mere chaos, without order and without taste.

The dilation or extension of periods shews the method of making several periods out of one. This extension is made by adding to the subject, to the predicate, and to an entire proposition, new propositions and periods, and which may be done as well with regard to simple as compound periods, either by citing the form of judgment, as a particular period; or by drawing from the adjectives to the subject and attributes, new propositions, and reducing them into as many periods. The contraction of periods, on the contrary, is employed in reducing many periods to one or a few: and this is performed by a judicious recision of a superfluous number of adjectives, as well subjects as predicates; or by rejecting such propositions as are accessory and not essential; or by selecting the principal propositions of each period, in order to reduce them to a small number or a single proposition. And thus rhetoric furnishes particular rules by which a discourse too dilated may be contracted, that a concision and energy may be obtained, and a disgusting prolixity avoided.

*(To be concluded in our next.)*

## ELOQUENCE.

*(Continued from page 214.)*

**W**hile we now come to the orator's second object, which is the *disposition* of his discourse.—

Every oration has four parts, which are, 1. The exordium: 2. The proposition: 3. The body of the discourse, and the manner of treating the subject: and, 4. The conclusion. In the exordium, an entire *chris*, which relates to the subject, is proposed; or a short historical narration is given of facts relative to the matter that is to be discussed. In the proposition, we may elucidate such terms as are either obscure or equivocal, and that cannot be omitted, and finish it by a short *captation of favour*. In the body of the oration, the several parts of it are treated successively, in their natural order, as so many particular *chris*; still giving the most attention to that which is the most important. In the conclusion, we may briefly repeat the proposition; and, if we think proper, the divisions and principal arguments. From the matter that has been treated, may be deduced consequences that are either useful or doctrinal, moral or consolatory: or we may conclude our discourse by offering up vows for the welfare of our auditory.

*Elocution* is the orator's third capital object; and properly relates to the *style*. We have shewn from whence we are to derive our thoughts or ideas: style is the method of representing those ideas. It is a very common opinion, that finished expressions naturally arise from clear ideas, as Minerva issued completely armed from the brain of Jupiter: a poetic image, a sententious expression; but too frequently false, or, at least, by no means a general truth. He who reads with attention, will very frequently find the contrary. What solid, what excellent thoughts do we not often meet with, which are either weakly or disagreeably expressed, in authors of profound ability and science, but to whom the Muses have refused the gift of elocution! How many writers are there also, who to render their works more generally

useful, and, that they may not be confined to one nation only, are induced to write in a language that is not natural to them, and of which they are by no means able masters?

But as, in general, it is according to the order of nature, that external beauty and grace tend to make that esteemed and loved which is of itself good and true, the orator should apply with the utmost solicitude, to the art of elocution; and in doing this there are four principal objects that he will keep in view, and which are, 1. the words, 2. the phrases, 3. the numbers, and the harmony that thence ariseth, and, 4. the connexion. The words should be *customary*, that is, generally received in the language in which we speak or write; *intelligible*, that is, clear and commonly used in the sense in which we employ them; and *well adapted* to the matter and place where they are applied. The phrases should have the same properties, and be polite, elegant, and agreeable. They should not be always studiously sought after. By practice, they will frequently flow in abundance. Neither should we be over difficult in our choice of them. Too much scrupulosity in this respect, says Quintillian, ends in a fruitless labour; it is an injudicious delicacy, which only tends to extinguish the fire of imagination. A judicious choice of epithets contributes also greatly to the elegance, and to the strength of a discourse: they should not however be too frequently used; for, as the same author observes, it is with epithets in a discourse, as with valets in an army, who would only serve to overload it, if one was to be assigned to every soldier; as then the numbers would be doubled without doubling the force of the army.

With regard to numbers and harmony, we may remark, that the arrangement of the words contributes greatly to the beauty and the strength of a discourse; that there is a natu-

ral taste in mankind which makes them sensible of numbers and cadence, and that it is scarce possible an expression should reach the heart which begins by shocking the ear.— The numbers arise from the syllables that are short or acute, and accented or grave; from the harsh or gentle sound of a word that is in itself rough or tender: but how harsh or rough soever a word may be, it may, by a happy transposition, be rendered soft and sonorous; and of this we may be convinced by selecting some paragraph where the numbers and the periods are remarkably harmonious, and transposing the words and sentences, the same thoughts, and even the same expressions will remain, but the grace and harmony of numbers will totally vanish. Every ear however is not formed to distinguish this harmony with sufficient delicacy; and to acquire a refined and just taste, it is necessary repeatedly to read with strict attention the works of the most able orators. On the other hand, we should be careful that we do not, by too much attention to the harmony of words and sentences, form regular verses, which is one of the greatest errors in composition.

Lastly, with regard to connexion, it is sufficient to observe, that the matters on which we treat, the propositions that we advance, and the periods that we compose, should not only have a natural connexion among themselves, and be so disposed, that the succeeding part may be the immediate consequence of that which precedes; but we should also know how to join the propositions and periods with grace and propriety, by the means of particles which are just and agreeable.

As to what concerns the different sorts of style, rhetoricians have made many pedantic and trifling divisions. They distinguish between a style that is homely, juridical, medicinal, philosophic, historic, oratorical, epistolary, comic, poetic, and we know



not how many others. They observe and explain the difference between styles that are humble, moderate, sublime, simple, subtle, decent, polite, satiric, familiar, ceremonious, joyous, serious, narrative, relative, prolix, and concise. When we have said that each art and science has its jargon, that there are certain technical terms which are essential to it, and which should be used with propriety and moderation, and that we should constantly adapt the expressions and style to the matter on which we treat, we think we have said in a few words all that can be said on the subject, and that common sense is sufficient to dictate the rest.

The *peroration* is the orator's fourth and last object. It is the manner of speaking the oration or discourse that he has composed: and consists of three articles, *memory*, *pronunciation*, and *action*. In order to assist his memory, the orator should make a regular disposition in his discourse, and mark the several parts in the margin; he should write his oration distinctly and regularly, and underline the principal connexions; and he will do well to accustom himself to speak sometimes extempore, that he may be able to proceed in case of necessity.

*(To be concluded in our next.)*

#### PRONUNCIATION, or DELIVERY.

*(Continued from page 217.)*

**N**EXT to emphasis, the pauses in speaking demand attention.—These are of two kinds; first, emphatical pauses; and next, such as mark the distinctions of sense. An emphatical pause is made, after something has been said of peculiar moment, and on which we want to fix the hearer's attention. Sometimes before such a thing is said, we utter it in with a pause of this nature. Such pauses have the same effect, as a strong emphasis, and are subject to the same

rules; especially to the caution just now given, of not repeating them too frequently. For as they excite uncommon attention, and of course raise expectation, if the importance of the matter be not fully answerable to such expectation, they occasion disappointment and disgust.

But the most frequent and the principal use of pauses, is to mark the divisions of the sense, and at the same time to allow the speaker to draw his breath; and the proper and graceful adjustment of such pauses, is one of the most nice and difficult articles in delivery. In all public speaking, the management of the breath requires a good deal of care, so as not to be obliged to divide words from one another, which have so intimate a connection that they ought to be pronounced with the same breath, and without the least separation.—Many a sentence is miserably mangled, and the force of the emphasis totally lost, by divisions being made in the wrong place. To avoid this, every one, while he is speaking, should be very careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine, that the breath must be drawn, only at the end of a period, when the voice is allowed to fall. It can easily be gathered at the intervals of the period, when the voice is only suspended for a moment; and, by this management, one may have always a sufficient stock for carrying on the longest sentence, without improper interruptions.

If any one, in public speaking, shall have formed to himself a certain melody or tune, which requires rest and pauses of its own, distinct from those of the sense, he has contracted one of the worst habits into which a public speaker can fall. It is the sense which should always rule the pauses of the voice; for wherever there is any sensible suspension of the voice, the hearer is always led to expect somewhat corresponding in the meaning. Pauses in public dis-

course, must be formed upon the manner in which we utter ourselves in ordinary, sensible conversation; and not upon the stiff artificial manner which we acquire, from reading books according to the common punctuation. The general run of punctuation is very arbitrary; often capricious and false; and dictates an uniformity of tone in the pauses, which is extremely disagreeable: for we are to observe, that to render pauses graceful and expressive, they must not only be made in the right place, but also be accompanied with a proper tone of voice, by which the nature of these pauses is intimated; much more than by the length of them, which can never be exactly measured. Sometimes it is only a slight and simple suspension of voice that is proper; sometimes a degree of cadence in the voice is required; and sometimes that peculiar tone and cadence, which denotes the sentence finished. In all these cases, we are to regulate ourselves, by attending to the manner in which nature teaches us to speak, when engaged in real and earnest discourse with others.

When we are reading or reciting verse, there is a peculiar difficulty in making the pauses justly. The difficulty arises from the melody of verse, which dictates to the ear pauses or rests of its own; and to adjust and compound these properly with the pauses of the sense, so as neither to hurt the ear, nor offend the understanding, is so very nice a matter, that it is no wonder we so seldom meet with good readers of poetry.—

There are two kinds of pauses that belong to the music of verse; one is, the pause at the end of the line; and the other, the caesural pause in the middle of it. With regard to the pause at the end of the line, which marks that strain or verse to be finished, rhyme renders this always sensible, and in some measure compels us to observe it in our pronunciation.—

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In blank verse, where there is a greater liberty permitted of running the lines into one another, sometimes without any suspension in the sense, it has been made a question, Whether in reading such verse with propriety, any regard at all should be paid to the close of a line? We ought certainly to read blank verse so, as to make every line sensible to the ear. At the same time in doing so, every appearance of sing-song and tone, must be carefully guarded against. The close of the line, where it makes no pause in the meaning, ought to be marked, not by such a tone as is used in finishing a sentence; but without either letting the voice fall, or elevating it, it should be marked only by such a slight suspension of sound, as may distinguish the passage from one line to another, without injuring the meaning.

The other kind of musical pause, is that which falls somewhere about the middle of the verse, and divides it into two hemistichs; a pause, not so great as that which belongs to the close of the line, but still sensible to an ordinary ear. This, which is called the caesural pause, in the French heroic verse falls uniformly in the middle of the line. In the English, it may fall after the 4th, 5th, 6th, or 7th syllables in the line, and no other. Where the verse is so constructed, that this caesural pause coincides with the slightest pause or division in the sense, the line can be read easily; as in the two first verses of Mr. Pope's Messiah.

*Ye nymphs of Solyma! begin the song;  
To heavenly themes, sublimer strains belong.*

But if it shall happen that words, which have such a strict and intimate connection, as not to bear even a momentary separation, are divided from one another by this caesural pause, we then feel a sort of struggle between the sense and the sound, which ren-

Xx

ders it difficult to read such lines gracefully. The rule of proper pronunciation in such cases is, to regard only the pause which the sense forms; and to read the line accordingly. — The neglect of the cesural pause may make the line sound somewhat unharmoniously; but the effect would be much worse, if the sense were sacrificed to the sound. For instance, in the following line of Milton.

.....*What in me is dark,  
Illumine; what is low, raise and sup-  
port.*

The sense clearly dictates the pause after "illumine," at the end of the third syllable, which, in reading, ought to be made accordingly; though, if the melody only were to be regarded, "illumine" should be connected with what follows, and the pause not made till the 4th or 6th syllable. So in the following line of Mr. Pope's (Epistle to Dr. Arbuthnot.)

*I sit, with sad civility I read.*

The ear plainly points out the cesural pause as falling after "sad," the 4th syllable. But it would be very bad reading to make any pause there, so as to separate "sad" and "civility." The sense admit, of no other pause than after the second syllable "sit," which therefore must be the only pause made in the reading.

(*To be concluded in our next.*)

#### PHILOSOPHY of ARISTOTLE; and MEMOIRS of this PHILOSOPHER.

**A**RISTOTLE, born at Stagyræ, though of Greek extraction, had as much reputation as a philosopher could have, and none merited it better. He early learned all that could contribute to form or embellish his understanding; and, not confining himself to philosophy alone, he addicted himself to the polite studies, and became excellent both

as a poet and a rhetorician. Travelling to Athens, he there became the auditor of Plato, and was greatly esteemed by his master, with whom he spent twenty years of his life. — After Plato's death, he went to reside at the court of Hermias, the tyrant of Ateneum, whose widow he espoused. His reputation every day encreasing, Philip, king of Macedon, offered him the charge of the education of his son Alexander, afterwards surnamed the Great. Aristotle accepted the offer, and acquitted himself admirably in his employment, which procured him the favor both of the king himself and of the queen Olympias. After this, he accompanied Alexander in his expedition into Asia, and was enriched by the bounties of this magnanimous prince; but a coolness took place between them some time after he returned to Athens. Here he founded a new school in that place of exercise which was called the Lyceum, and there taught, according to the custom long established, a public and a secret doctrine. As he gave his lectures walking along among his auditors, his sect assumed the name of Peripatetics. Being accused of impiety he retired with his disciples to Chalcis, where he died.

The history of his life has been disfigured by calumnies which were the invention of his enemies. He was, without doubt, a most extraordinary man, possessed of great excellencies, and great defects. His followers have praised his erudition rather too highly: it is sufficient to say, that it was as extensive as the state of knowledge then permitted it to be. Though raised above his contemporaries by his merit, yet he was not free from envy, a vice of the lowest nature. He has left many writings, but the fate of his works has been very peculiar, and had no little influence upon philosophy in general. The preservation of his writings first fell to the charge of



Theophrastus; from him they passed into the hands of Nелеus, of Scopas, who sold a part of them to Ptolemy Philadelphus. This prince having placed them in the library of Alexandria, they were consumed when that glorious fabric was set on fire by the Saracenes. The heirs of Nелеus had hidden the remainder of his works in a subterranean cavern, where they continued for 130 years, though, as it may be supposed not without great damage. They were taken however from thence, and sold to Appelicon, of Teyra, who finding them in great disorder, and some parts of them lost, arranged and added to them as he thought proper.—Sylla carried them to Rome, where Tyrannion, still farther, corrected them. In this manner, passing from hand to hand, the works of Aristotle have greatly suffered from the ignorance, or the inaccuracy of transcribers. This has given birth to much obscurity, and to omissions that are now irreparable: it is this which has rendered the sense of Aristotle so doubtful, and opened such a wide field for the combats of scholastic philosophy. Besides, our philosopher was not himself very much inclined to be perfectly plain and familiar.—His style was difficult and concise.—He has employed a mathematical manner of communication; often uses terms which have no determinate meaning; and, with many of his doctrines, he mixes antient opinions as taken for granted, which are altogether false or uncertain.—The Peripatetic philosophy is very obscure in itself, and all its commentators have rather contributed to encrease the obscurity. From the death of its author in the first century of the Christian era, this philosophy was but little regarded; but by degrees it began to rise into repute, and at length arrived to such a pitch of unbounded sway, that it even seemed to dictate with a tyrannical assertion,

rather than enlighten by the methods of conviction.

The principal aim of Aristotle was to raise a new system of natural philosophy upon the ruins of all the rest, and to throw new lights upon the subject. As to his treatises in morality they were merely adapted to the manners of a court. He divided philosophy into two parts, one *theoretical* the other *practical*, to which he subjoined a third, which he called *instrumental*. He taught a twofold logic: the first the *analytic*, the other the *dialectic*, parts of this art, granting the former the power of producing knowledge, the latter, only probability. In pursuance of this he made demonstration to consist in a syllogistical analysis, composed of propositions or enunciations, which were themselves composed of simple terms. He distinguished *terms* or *theses* into such as were *homonymous*, *synonymous*, and *paronymous*. In the first class he allowed ten predicaments, and shewed the parts of every proposition, which were the *subject*, the *predicate*, and the *copula*. He then determined the three different methods by which these might be converted into opposites, contraries, and contradictions. He exactly shewed the force of the three terms which went towards the conformation of a syllogism, and the three figures to which they may be reduced. He lastly asserted science was founded on the reason of things, whereas captious sophisms only led to error.

His natural philosophy is replete with terms of science. He places the principles of things in that natural opposition which results from habitudes and privations. The three things of which he asserts all others are composed, are matter, form, and privation. Actual existences are formed by power; matter could not have been created, but all things proceed from it. There are four causes; the material cause, the formal cause, the

efficient cause, and the final cause.— Nature never acts without a design; motion is the act of power, it exists actually; place is the surface of the contained body; there is no vacuum; time is the measure of motion, measured either backwards or forwards; as motion is finite, there must necessarily be an infinite mover who is himself immovable, and this is God.

The ideas of Aristotle concerning the soul were truly enigmatical. He called it the *Entelechia* of the organized body, and asserted, that it had no motion in itself. He granted three faculties, which he called the nutritive, sensitive, and reasonable. He acknowledged, however, a communication of sentiment, and an immortality of the active intellect.

In his metaphysics he ascended to a self-existent being, and affirmed, that accidental qualities could give us no knowledge of it. The first matter of things according to him cannot be separated from form, and this form it is which we are accustomed to consider as the only real existence. There are *intentional* beings or such as have had existence only in idea. The motion of beings necessarily implies that there must be some being without motion. This first mover gives motion to inferior intelligences, and determines them to actuate their particular spheres. These intelligences are immaterial, and the only gods.

The morality of this philosopher is divided into *ethical*, *economical*, and *political*. Happiness consists in the analogy of the functions of the soul with virtue, and by the exercise of these functions we arrive at the *summum bonum*. Virtue is a habit founded upon choice, and consists in keeping an even mean between two extremes; there are theoretical and practical virtues; of the latter there are eleven, and of the former five.— The object of prudence is the government of a state, and the strict regulation of private economy.

*A DIALOGUE between PLATO and ARISTOTLE; containing a Critical Dissertation on the Philosophy of Aristotle, and the Solidity of Plato's eternal Ideas.*

*Aristotle.* **H**AVE you forgotten your *quandam* disciple? Do you not know me now?

*Plato.* How should I see any thing of a disciple of mine in you? You made it your whole business to seem the master of the whole school of philosophers, and endeavored to deface the memory of all those who preceded you.

*Aristotle.* That's because I started some new notions, and explained them very distinctly; I never entered into a poetical style in searching for the sublime, nor ran into fustian: I never talked of your eternal ideas.

*Plato.* All that you advanced was taken out of other books, which you endeavored to suppress. I must confess that you writ in a neat, close, and pure style, but at the same time dry, and incapable of making any one sensible of divine truths. As for my eternal ideas, you may laugh at them as much as you please, but you can not do without them, if you would draw any certain conclusions. How can you affirm or deny any one thing of another, unless you have fixed unchangeable ideas of both these things? What is our reason but our ideas? If our reason may be altered, so may our ideas too: to-day the whole would be bigger than a part, to-morrow the fashion of that notion would be changed, and then a part would be bigger than the whole.— These eternal ideas, which you now would ridicule, are the first principles of reason, which are still the same. Far from being able to form any judgment of these first truths, we are judged by them, and they set right whenever we err. If I say any thing that is extravagant, other men immediately laugh at it, and I am asha-

med. The cause of this is, that my reason, and that of my neighbours, in spite of me, sets me right; and which, like a straight rule, amends a crooked line which might have been drawn thus for want of tracing things back to their ideas, which are the first and plain notions of every thing.— You never had any principles solid enough, and therefore always walked in the dark.

*Aristotle.* Is there any thing more plain than my morals?

*Plato.* I own that they are plain and fine; your logic is subtle, methodical, exact, and ingenious, but your physics are nothing but a heap of abstruse terms of art, and empty names, fit to satisfy those minds which can be satisfied with bare words, and will fancy that they understand that which they know nothing of. On this occasion you would stand in need of clear ideas, to avoid that sustian which you upbraid others with: an ignorant man of sense will acknowledge that he does not know what your *first matter* is, but one of your disciples thinks that he has told us wonders, and certainly satisfied us, when he tells us it is *neque quid, neque quale, neque quantum*, &c.— With such a jargon a man fancies himself a great philosopher, and despises the vulgar. The Epicureans, who came after you, have argued with more reason than you, upon the motion and form of those little bodies, which by their uniting, frame the composed bodies. In their natural philosophy you find several probable hypotheses: True, they never traced things back to the idea and nature of these particles, or little bodies; they never prove any thing, but draw all their conclusions from hypothetical positions. This philosophy, in its principles, is indeed a mere fiction, yet does it explain the nature of many things; your physics do not deserve the name of philosophy, they are only an out of the way jargon. Tiresias threatens you, that

the day shall come when other philosophers shall turn you out of the schools in which you shall have reigned for many ages, and your reputation at once will fall from its towering height.

*Aristotle.* I was willing to conceal the elements of my natural philosophy, that made me wrap it up thus.

*Plato.* And you have succeeded so very well, that few understand you; and those few that do, say you have no meaning.

*Aristotle.* I had not time to search into the truth of every thing, and to make all the experiments myself.

*Plato.* No soul ever had so fair an opportunity as yourself; you could have made use of Alexander's money and authority: Had I had the same advantage, I should have made some curious discoveries.

*Aristotle.* You should have been complaisant to Dionysius the tyrant, and then you might have had the same advantages.

*Plato.* But I was neither a courtier nor a flatterer; but did not you, who think that princes ought to be managed by complaisance, lose the favour of your disciple by your ambitious enterprizes?

*Aristotle.* Alas, I did! and even here below, though sometimes he uses me with the same confidence as he did one while on earth, yet at other times he does not know me, and will scarce condescend to look upon me.

*Plato.* That is because he did not meet with the same morality in your conduct, which he did in your writings. Confess the truth, you did not bear the least resemblance to the magnanimous hero which you describe.

*Aristotle.* And did not you treat of the contempt we ought to have for all earthly fleeting things, when at the same time you lived splendidly?

*Plato.* I confess it; but then I was a man of note, yet I lived with moderation and honor, and though destitute of authority, and free from



ambition, yet revered by the Grecians: but the Stagyrite philosopher, who came to confound and turn every thing topsy turvy in his disciples kingdom, is, considered in a philosophical light, a very odious character.

EXTRACTS from an ESSAY on the CAUSES of the VARIETY of COMPLEXION and FIGURE in the HUMAN SPECIES. By the REV. DR. SAMUEL S. SMITH.

(Continued from page 224.)

I WILL here propose a few principles on the change of colour, that are not liable to dispute, and that may tend to shed some light on this subject.

In the beginning, it may be proper to observe that the skin, though extremely delicate and easily susceptible of impression from external causes, is, from its structure, among the least mutable parts of the body. Change of complexion does for this reason continue long, from whatever cause it may have arisen. And if the causes of colour have deeply penetrated the texture of the skin, it becomes perpetual. Figures therefore, that are stained with paints inserted by punctures made in its substance, can never be effaced.† An ardent sun

\* Anatomists inform us, that, like the bones, it has few or no vessels, and therefore is not liable to those changes of augmentation or diminution, and continual alteration of parts, to which the flesh, the blood, and whole vascular system is subject.

† It is well known what a length of time is required to efface the freckles contracted in a fair skin by the exposure of a single day. Freckles are seen of all shades of colour. They are known to be created by the sun; and become indelible by time. The sun has power equally to change every part of the skin, when equally exposed to its action. And it is,

is able entirely to penetrate its texture. Even in our climate, the skin, when first exposed to the direct and continued action of the solar rays, is inflamed into blisters, and scorched through its whole substance. Such an operation not only changes its colour, but increases its thickness.—The stimulus of heat exciting a greater flux of humours to the skin, tends to incrassate its substance, till it becomes dense enough to resist the action of the exciting cause.‡ On the same principle, friction excites blisters in the hand of the laborer, and thickens the skin till it becomes able to endure the continued operation of his instruments. The face or the hand, exposed uncovered during an intire summer, contracts a colour of the darkest brown. In a torrid climate, where the inhabitants are naked, the colour will be as much deeper, as the ardor of the sun is both more constant and more intense. And if we compare the dark hue that, among us, is sometimes formed by continual exposure, with the colour of the African, the difference is not greater than is proportioned to the augmented heat and constancy of the climate.\*

The principle of colour is not, however, to be derived solely from the action of the sun upon the skin. Heat, especially, when united with putrid exhalations that copiously impregnate the atmosphere in warm and uncultivated regions, relaxes the

not improperly, observed by some writers that colour may be justly considered as an universal freckle.

‡ Anatomists know that all people of colour have their skin thicker than people of a fair complexion, in proportion to the darkness of the hue.

\* If the force of fire be sufficient at a given distance, to scorch the fuel, approach it at much nearer as is proportional to the difference of heat between our climate and that of Africa, and it will burn it black.

nervous system. The bile in consequence is augmented, and shed thro' the whole mass of the body. This liquor tinges the complexion of a yellow colour, which assumes by time a darker hue. In many other instances, we see that relaxation whether it be caused by the vapours of stagnant waters, or by sedentary occupations, or by loss of blood, or by indolence, subjects men to disorders of the bile, and discolours the skin. It has been proved, by physicians, that in fervid climates the bile is always augmented in proportion to the heat.† Bile exposed to the sun and air, is known to change its colour to black—black is therefore the tropical hue. Men who remove from northern to southern regions are usually attacked by dangerous disorders that leave the blood impoverished, and shed a yellow appearance over the skin. These disorders are perhaps the efforts of nature in breaking down and changing the constitution, in order to accommodate it to the climate; or to give it that degree of relaxation, and to mingle with it that proportion of bile, which is necessary for its new situation.‡ On this dark ground the hue of the climate becomes, at length, deeply and permanently impressed.

On the subject of the physical causes of colour I shall reduce my principles to a few short propositions derived chiefly from experience and ob-

† See Dr. McClurg on the bile.

‡ Physicians differ in their opinion concerning the state of the bile in warm countries. Some suppose that it is thrown out to be a corrector of putridity. Others suppose that in all relaxed habits, the bile is itself in a putrid state. I decide not among the opinions of physicians.—Whichever be true, the theory I advance will be equally just. The bile will be augmented; it will tinge the skin, and there, whether in a sound or putrid state, will receive the action of the sun and atmosphere, and be, in proportion, changed towards black.

servation, and placed in such connexion as to illustrate and support one another. They may be enlarged and multiplied by men of leisure and talents who are disposed to pursue the inquiry further.

1. It is a fact that the sun darkens the skin although there be no uncommon redundancy of the bile.

2. It is also a fact that redundancy of bile darkens the skin, although there be no uncommon exposure to the sun.\*

3. It is a fact equally certain that where both causes co-operate, the effect is much greater, and the colour much deeper.†

4. It is discovered by anatomists that the skin consists of three lamellæ, or folds,—the external, which in all nations is an extremely fine and transparent integument,—the interior, which is also white,—and an intermediate, which is a cellular membrane filled with a mucous substance.

5. This substance, whatever it be, is altered in its appearance and colour with every change of the constitution—As appears in blushing, in fevers, or in consequence of exercise. A lax nerve, that does not propel the blood with vigour, leaves it pale and fallow—it is instantly affected with the smallest surcharge of bile, and stained of a yellow colour.

6. The change of climate produces a proportionable alteration in the internal state and structure of the body, and in the quantity of the secretions.‡ In southern climates par-

\* Redundancy of bile long continued, as in the case of the black jaundice, or of extreme melancholy, creates a colour almost perfectly black.

† This we see verified in those persons who have been long subject to biliary disorders, if they have been much exposed to the sun. Their complexion becomes in that case extremely dark.

‡ This appears from the disorders with which men are usually attacked on

ticularly, the bile, as has been remarked, is always augmented.

7. Bile, exposed to the sun and air in a stagnant, or nearly in a stagnant state, tends in its colour towards black.

8. The secretions as they approach the extremities, become more languid in their motion, till at length they come almost to a fixed state in the skin.

9. The aqueous parts escaping easily by perspiration through the pores of the skin, those that are more dense and incrassated remain in a mucous or glutinous state in that cellular membrane between the interior skin and the scarf, and receive there, during a long time, the impressions of external and discolouring causes.

10. The bile is peculiarly liable to become mucous and incrassated;\* and in this state, being unfit for perspiration, and attaching itself strongly to that spongy tissue of nerves, it is there detained for a length of time till it receives the repeated action of the sun and atmosphere.

11. From all the preceding principles taken together it appears that the complexion in any climate will be changed towards black, in proportion to the degree of heat, in the atmosphere, and to the quantity of bile in the skin.

12. The vapours of stagnant waters with which uncultivated regions abound; all great fatigues and hardships; poverty and nastiness, tend as well as heat, to augment the bile.—Hence, no less than from their nakedness, savages will always be discoloured, even in cold climates. For

*changing their climate; and from the difference of figure and aspect which takes place in consequence of such removals. This latter reflection will afterwards be further illustrated.*

\* In this state it is always copiously found, in the stomach and intestines, at least in consequence of a bilious habit of body.

though cold, when assisted by succulent nourishment, and by the comfortable lodging and clothing furnished in civilized society, propels the blood with force to the extremities, and clears the complexion; yet when hardships and bad living relax the system, and when poor and shivering savages, under the arctic cold, do not possess those conveniences that, by opening the pores, and cherishing the body, assist the motion of the blood to the surface, the florid and sanguine principle is repelled, and the complexion is left to be formed by the dark coloured bile; which, in that state, becomes the more dark, because the obstruction of the pores preserves it longer in a fixed state in the skin. Hence, perhaps, the deep Lapponian complexion which has been esteemed a phenomenon so difficult to be explained.

13. Cold, where it is not extreme,\* is followed by a contrary effect. It corrects the bile, it braces the constitution, it propels the blood to the surface of the body with vigour, and renders the complexion clear and florid.†

Such are the observations which I propose concerning the proximate cause of colour in the human species. But I remark, with pleasure, that whether this theory be well founded or not, the fact may be perfectly ascertained, that climate has all that power to change the complexion

\* Extreme cold is followed by an effect similar to that of extreme heat. It relaxes the constitution by overstraining it, and augments the bile. This, together with the fatigues and hardships and other evils of savage life, renders the complexion darker beneath the arctic circle, than it is in the middle regions of the temperate zone, even in a savage state of society.

† Cold air is known to contain a considerable quantity of nitre; and this ingredient is known to be favorable to a clear and ruddy complexion.



which I suppose, and which is necessary to the present subject.—It appears from the whole state of the world—it appears from obvious and undeniable events within the memory of history, and from events even within our own view.

(To be continued.)

## HISTORY.

### A COMPENDIUM of the HISTORY of GREECE.

(Continued from page 226.)

Of GREECE, properly so called.

**Quest.** HOW is this part of Greece situated?

**Ans.** It is bounded on the west by Epirus and Thessaly, on the north and east by the Ægean sea, or Archipelago, and on the South by the Peloponnesus.

**Q.** Into how many states or provinces was it divided?

**A.** Into Ætolia, Locris, Phocis, Bœotia, and Attica.

**Q.** Which were the principal cities of Ætolia?

**A.** Chalcis, Olenus, and Calydon.

**Q.** What is there remarkable of these cities?

**A.** Nothing, unless it be worth remembering that Meleager killed a monstrous boar in the forest of Calydon.

**Q.** What remarkable towns were there in Locris?

**A.** Naupactum was the principal, which is since called Lepanto, and is become famous for the defeat of the Turks by the Christians in 1571, when 30,000 Turks were slain.

**Q.** Which were the principal towns of Phocis?

**A.** Anticyra and Delphos.

**Q.** What do you know relating to those cities?

**A.** Delphos is famous for the oracle of Apollo, which was at the foot of mount Parnassus. Diodorus Siculus, Vol. I. No. 3.

culus tells us, that the first discovery of this oracle was owing to a flock of goats, which in passing near the gulf or hollow cave, always made a great noise. Corytas their herdsman, being curious to know what might occasion it, examined the place, and by its exhalations was inspired with a spirit of prophecy. This being rumoured abroad, abundance of people flocked thither, upon whom it had the same effect; but many tumbled headlong into the gulf, and were never found again; to prevent which misfortune, a tripos, or three-footed stool, was fixed for the prophet or prophetess to sit upon.

**Q.** Who delivered these oracles?

**A.** At first they chose only the most beautiful virgins, till one of them being ravished by a young man who came pretending to consult the oracle, they afterwards admitted none under fifty years of age to the office of Pythonefs.

**Q.** How are the oracles delivered?

**A.** The prophetess or pythonefs, sitting on the tripos, and seeming to be transported with a divine rapture, pronounced the oracle in verse or prose, and some suppose she often used a speaking trumpet, to make her voice seem more than human.

**Q.** Which are the principal towns in Bœotia?

**A.** Thebes, Aulis, Leuctra, Orchomenos, Plataea, Thespia and Chersonæa.

**Q.** What has history left remarkable of any of these places?

**A.** Thebes was built by Cadmus in the year of the world 2620. It is the native place of Pindar, who used to call it Heptapyle, on account of its seven gates. About 100 years after the death of Pindar, this city was so entirely destroyed by Alexander the Great, that not a house was left standing, but that in which Pindar had lived, which was spared out of respect to his memory. Aulis is famous for its spacious port, where

Y y

Agamemnon and all the Grecian captains rendezvoused before they set sail for Troy.

At Leuctra the Lacedemonians were defeated by the Thebans, under the conduct of Epaminondas. Orchomenos was formerly of greater power and wealth than Thebes; it is famous for the defeat of Mithridates by the Romans, for the oracle of Tiresias, and for its strong horses. Near Platea the Athenian and Lacedemonian generals, Pausanias and Aristides, defeated the Persian general Mardonius. Cheronea is famous for a battle gained by Philip of Macedon over the Athenians; and also for being the birth-place of Plutarch.

Q. Which were the most noted towns in Attica?

A. Athens, Eleusis, Megara, Decelia, and Marathon.

Q. What are any of these places remarkable for?

A. Athens was certainly one of the most learned and polite cities in the world, every thing in it was magnificent, elegant, and worthy of its great inhabitants. The areopagus, the lyceum, the academy, the temples, were all grand and sumptuous. Eleusis was famous for the temple of Ceres, where the Eleusiniac mysteries, so respected amongst the ancients, were celebrated. Megara was the birth-place of Euclid. Marathon was remarkable for the victory which 12,000 Athenians, under the command of Miltiades, gained over 100,000 Persians.

#### OF THESSALY.

Q. HOW is Thessaly situated?

A. On the west, towards the country of Epirus, it is bounded by the mountains of Pindus, on the north by Macedon and Mount Olympus, on the east by the Ægean sea, and on the south by Mount Parnassus and the Straits of Thermopylae.

Q. How was Thessaly anciently divided?

A. Into five different provinces; the Pelasgi, the Esthios, the Magnesia, the Phthiotida, and Thessaly properly so called.

Q. Which were the principal towns of Thessaly?

A. Gomphi, Pharsalia, Magnesia, Methone, Thermopylae, Phthia, Larissa, and Demetrias.

Q. What is there worth remembering of any of these cities?

A. Pharsalia is famous for the battle won by Julius Cæsar, against Pompey the Great. Methone, at the siege of this city Philip of Macedon lost his eye. Thermopylae is famous for the death of Leonidas and 300 Spartans, who all died upon the spot fighting against the numerous army of Xerxes. Larissa was founded by Acrisius in the year of the world 2745; and was the native place of Achilles.

(To be continued.)

#### A concise HISTORY of ROME.

(Continued from page 66.)

From the building of ROME, to the Death of ROMULUS.

SCARCE was the city raised above its foundation, when its rude inhabitants began to think of giving some form to their constitution. Romulus, by an act of great generosity, left them at liberty to chuse whom they would for their king; and they in gratitude concurred to elect their founder: he was accordingly acknowledged as chief of their religion, sovereign magistrate of Rome, and general of the army. Beside a guard to attend his person, it was agreed that he should be preceded wherever he went by twelve men, armed with axes tied up in a bundle of rods, who were to serve as executioners of the law, and to impress his new subjects with an idea of his authority.

The senate, which was to act as counsellors to the king, was composed of an hundred of the principal ci-

citizens of Rome, consisting of men, whose age, wisdom, or valour, gave them a natural authority over their fellow-subjects; and the king named the first senator, and appointed him to the government of the city, whenever war required his own absence.

The Plebeians, who composed the third part of the legislature, assumed to themselves the power of authorizing those laws which were passed by the king or the senate. All things relative to peace or war, to the election of magistrates, and even to the choosing a king, were confirmed by suffrages in their assemblies.

The first care of the new-created king was to attend to the interests of religion; but the precise form of their worship is unknown. The greatest part of the religion of that age consisted in a firm reliance upon the credit of their soothsayers, who pretended, from observations on the flight of birds and the entrails of beasts, to direct the present, and to dive into futurity. Romulus, by an express law, commanded that no election should be made, no enterprise undertaken, without first consulting them.

Wives were forbid, upon any pretext whatsoever, to separate from their husbands; while, on the contrary, the husband was empowered to repudiate the wife, and, even in some cases to put her to death. His laws between children and their parents were yet still more severe; the father had entire power over his offspring, both of fortune and life; he could sell them or imprison them at any time of their lives, or in any stations to which they were arrived.

After his endeavours by laws to regulate his subjects, he next gave orders to ascertain their numbers.—The whole amounted but to three thousand foot, and about as many hundred horsemen, capable of bearing arms. These therefore were divided equally into three tribes, and to each he assigned a different part of

the city. Each of these tribes were subdivided into ten curiæ, or companies, consisting of an hundred men each, with a centurion to command it; a priest called curio, to perform the sacrifices; and two of the principal inhabitants, called *deumviri*, to distribute justice.

By these wise regulations each day added strength to the new city; multitudes, flocked in from all the adjacent towns, and it only seemed to want women to ascertain its duration. In this exigence, Romulus, by the advice of the senate, sent deputies among the Sabines his neighbours, intreating their alliance, and upon these terms offering to cement the most strict confederacy with them. The Sabines, who were then considered as the most warlike people of Italy, rejected the proposal with disdain; Romulus therefore proclaimed a feast in honour of Neptune, throughout all the neighbouring villages, and made the most magnificent preparations for it. These feasts were generally preceded by sacrifices, and ended in shews of wrestlers, gladiators, and chariot-courses. The Sabines, as he had expected, were among the foremost who came to be spectators, bringing their wives and daughters with them to share the pleasure of the sight. In the meantime the games began, and while the strangers were most intent upon the spectacle, a number of the Roman youth rushed in among them with drawn swords, seized the youngest and most beautiful women, and carried them off by violence. In vain the parents protested against this breach of hospitality; in vain the virgins themselves at first opposed the attempts of their ravishers; perseverance and caresses obtained those favors, which timidity at first denied; so that the betrayers, from being objects of aversion, soon became the partners of their dearest affections.

A bloody war ensued. The cities of Cenina, Antenna, and Crus-



tumium, were the first who resolved to revenge the common cause, which the Sabines seemed too dilatory in pursuing. But all these, by making separate inroads, became a more easy conquest to Romulus, who made the most merciful use of his victory; instead of destroying their towns, or lessening their numbers, he only placed colonies of Romans in them, to serve as a frontier to repress more distant invasions.

Tatius, king of Cures, a Sabine city, was the last, although the most formidable, who undertook to revenge the disgrace his country had suffered. He entered the Roman territories at the head of twenty-five thousand men, and, not content with a superiority of forces, he added stratagem also. Tarpeia, who was daughter to the commander of the Capitoline hill, happened to fall into his hands as she went without the walls of the city to fetch water. Upon her he prevailed, by means of large promises, to betray one of the gates to his army. The reward she engaged for, was what the soldiers wore on their arms, by which she meant their bracelets. They, however, either mistaking her meaning, or willing to punish her perfidy, threw their bucklers upon her as they entered, and crushed her to death. The Sabines being thus possessed of the Capitoline, after some time a general engagement ensued, which was renewed for several days with almost equal success, and neither could think of submitting: It was in the valley between the Capitoline and Quirinal hills, that the last engagement was fought between the Romans and the Sabines. The engagement was now become general and the slaughter prodigious, when the attention of both sides was suddenly turned from the scene of horror before them to another, till at length the Sabine women, who had been carried off by the Romans, with

their hair loose and their ornaments neglected, flew in between the combatants, regardless of their own danger, and with loud out-cries implored their husbands and their children to desist. Upon this the combatants, as if by mutual impulse, let fall their weapons; an accommodation ensued, by which it was agreed that Romulus and Tatius should reign jointly in Rome with equal power and prerogative, that an hundred Sabines should be admitted into the senate, that the city should still retain its former name, but that the citizens should be called Quirites, after Cures, the principal town of the Sabines, and that both nations being thus united, such of the Sabines as chose it should be admitted to live in and enjoy all the privileges of citizens in Rome. Tatius was killed about five years after by the Lavinians, for having protected some servants of his, who had plundered them and slain their ambassadors; so that by this accident Romulus once more saw himself sole monarch of Rome.

Successes like these produced an equal share of pride in the conqueror. From being contented with those limits which had been wisely assigned to his power, he began to affect absolute sway, and to govern those laws, to which he had himself formerly professed implicit obedience. The senate was particularly displeased at his conduct, as they found themselves only used as instruments to ratify the rigour of his commands. We are not told the precise manner which they employed to get rid of the tyrant; some say that he was torn in pieces in the senate-house; others, that he disappeared while reviewing his army. Certain it is, that from the secrecy of the fact, and the concealment of the body, they took occasion to persuade the multitude that he was taken up into heaven; thus the man whom they could not bear as a king they were contented to wor-

ship as a god. Romulus reigned thirty-seven years, and after his death had a temple built to him under the name of Quirinus.

(To be continued.)

# GENERAL DESCRIPTION of AMERICA.

(Continued from page 229.)

AT the time America was discovered, it was found inhabited by a race of men no less different from those in the other parts of the world, than the climate and natural productions of this continent are different from those of Europe, Asia, or Africa.—One great peculiarity in the native Americans is their colour, and the identity of it throughout the whole extent of the continent. In Europe, and Asia, the people who inhabit the northern countries are of a fairer complexion than those who dwell more to the southward. In the torrid zone, both in Africa and Asia, the natives are entirely black, or near it. This, however, must be understood with some limitation. The people of Lapland, who inhabit the most northerly part of Europe, are by no means so fair as the inhabitants of Britain; nor are the Tartars so fair as the inhabitants of Europe, who lie under the same parallels of latitude. Nevertheless, a Laplander is fair when compared with an Abyssinian, and a Tartar if compared with a native of the Molucca islands.—In America, this distinction of colour was not to be found. In the torrid zone there were no negroes, and in the temperate and frigid zones there were no white people. All of them were of a kind of red copper-colour, which Mr. Foster observed, in the Pesserays of Terra del Fuego, to have something of a gloss resembling that metal. It doth not appear, however, that this matter hath ever been inquired into with sufficient accuracy. The inhabitants of the inland parts of

South America, where the continent is widest, and consequently the influence of the sun the most powerful, have never been compared with those of Canada, or more northerly parts, at least by any person of credit. Yet this ought to have been done, and that in many instances too, but this could be asserted so positively as most authors do, that there is not the least difference of complexion among the natives of America. Indeed, so many systems have been formed concerning them, that it is very difficult to obtain a true knowledge of the most simple facts.—If we may believe the Abbé Raynal, the Californians are swarther than the Mexicans; and so positive is he in this opinion, that he gives a reason for it. “This difference of colour,” says he, “proves, that the civilized life of society subverts, or totally changes, the order and laws of nature, since we find, under the temperate zone, a savage people that are blacker than the civilized nations of the torrid zone.”—On the other hand, Dr. Robertson classes all the inhabitants of Spanish America together with regard to colour, whether they are civilized or uncivilized; and when he speaks of California, takes no notice of any peculiarity in their colour more than others.—The general appearance of the indigenous Americans in various districts is thus described by the Chevalier Pinto: “They are all of a copper colour, with some diversity of shade, not in proportion to their distance from the Equator, but according to the degree of elevation of the territory in which they reside. Those who live in a high country are fairer than those in the marshy low lands on the coast. Their face is round; farther removed, perhaps, than that of any people, from an oval shape.—Their forehead is small; the extremity of their ears far from the face; their lips thick; their nose flat; their eyes black, or of a chestnut colour, small, but capable of discerning ob-

jects at a great distance. Their hair is always thick and sleek, and without any tendency to curl. At the first aspect, a South American appears to be mild and innocent; but on a more attentive view, one discovers in his countenance something wild, distrustful, and sullen."

The following account of the native Americans is given by Don Antonio Ulloa, in a work lately published.

The American Indians are naturally of a colour bordering upon red.— Their frequent exposure to the sun and wind changes it to their ordinary dusky hue. The temperature of the air appears to have little or no influence in this respect. There is no perceptible difference in complexion between the inhabitants of the high and those of the low parts of Peru; yet the climates are of an extreme difference. Nay, the Indians who live as far as 40 degrees and upwards south or north of the Equator, are not to be distinguished, in point of colour, from those immediately under it.

There is also a general confirmation of feature, and person, which, more or less, characterizeth them all. Their chief distinctions in these respects are a small forehead, partly covered with hair to the eyebrows, little eyes, the nose thin, pointed, and bent towards the upper lip; a broad face, large ears, black, thick, and lank hair; the legs well formed, the feet small, the body thick and muscular; little or no beard on the face, and that little never extending beyond a small part of the chin and upper lip. It may easily be supposed that this general description cannot apply, in all its parts, to every individual; but all of them partake so much of it, that they may be easily distinguished even from the mulattoes, who come nearest to them in point of colour.

The resemblance among all the American tribes is not less remarkable in respect to their genius, charac-

ter, manners, and particular customs. The most distant tribes are, in these respects; as similar as though they formed but one nation.

All the Indian nations have a peculiar pleasure in painting their bodies of a red colour, with a certain species of earth. The mine of Guancavelica was formerly of no other use than to supply them with this material for dyeing their bodies; and the cinabar extracted from it was applied entirely to this purpose. The tribes in Louisiana and Canada have the same passion; hence minium is the commodity most in demand there.

It may seem singular that these nations, whose natural colour is red, should affect the same colour as an artificial ornament. But it may be observed, that they do nothing in this respect but what corresponds to the practice of Europeans, who also study to brighten and display to advantage the natural red and white of their complexions. The Indians of Peru have now indeed abandoned the custom of painting their bodies: but it was common among them before they were conquered by the Spaniards; and it still remains the custom of all those tribes who have preserved their liberty. The northern nations of America, besides the red colour which is predominant, employ also black, white, blue, and green, in painting their bodies.

(To be continued).

#### HISTORY of the DISCOVERY of AMERICA, by CHRISTOPHER COLUMBUS.

(Continued from page 231.)

HAVING performed what was due to his country, Columbus was so little discouraged by the repulse which he had received, that, instead of relinquishing his undertaking, he pursued it with fresh ardour. He made his next overture to



John II. king of Portugal, in whose dominions he had been long established, and whom he considered, on that account, as having the second claim to his service. Here every circumstance seemed to promise him a more favorable reception. He applied to a monarch of an enterprising genius, no incompetent judge of naval affairs, and proud of patronising every attempt to discover new countries. His subjects were the most experienced navigators in Europe, and the least apt to be intimidated either by the novelty or boldness of any maritime expedition. In Portugal, Columbus's skill in his profession, as well as his personal good qualities, were thoroughly known; and as the former rendered it probable that his scheme was not altogether chimerical, the latter exempted him from the suspicion of any sinister intention in proposing it. Accordingly, the king listened to him in the most gracious manner, and referred the consideration of his plan to Diego Ortiz, bishop of Ceuta, and two Jewish physicians, eminent cosmographers, whom he was accustomed to consult in matters of this kind. As in Genoa, ignorance had opposed and disappointed Columbus: in Lisbon, he had to combat with prejudice, an enemy no less formidable. The persons, according to whose decision his scheme was to be adopted or rejected, had been the chief directors of the Portuguese navigations, and had advised to search for a passage to India, by steering a course directly opposite to that which Columbus recommended as shorter and more certain. They could not, therefore, approve of his proposal, without submitting to the double mortification, of condemning their own theory, and of acknowledging his superior sagacity. After teasing him with captious questions, and starting innumerable objections, with a view of betraying him into such a particular explanation of his system,

as might draw from him a full discovery of its nature, they deferred passing a final judgment with respect to it. In the mean time, they conspired to rob him of the honor and advantages which he expected from the success of his scheme, advising the king to dispatch a vessel, secretly, in order to attempt the proposed discovery, by following exactly the course which Columbus seemed to point out. John, forgetting on this occasion the sentiments becoming a monarch, meanly adopted this perfidious counsel. But the pilot, chosen to execute Columbus's plan, had neither the genius, nor the fortitude of its author. Contrary winds arose, no sight of approaching land appeared, his courage failed, and he returned to Lisbon, execrating the project as equally extravagant and dangerous.\*

Upon discovering this dishonorable transaction, Columbus felt the indignation, natural to an ingenious mind, and in the warmth of his resentment determined to break off all intercourse with a nation capable of such flagrant treachery. He instantly quitted the kingdom, and landed in Spain towards the close of the year one thousand four hundred and eighty-four. As he was now at liberty to court the protection of any patron, whom he could engage to approve of his plan, and to carry it into execution, he resolved to propose it in person to Ferdinand and Isabella, who at that time governed the united kingdoms of Castile and Aragon.—But, as he had already experienced the uncertain issue of applications to kings and ministers, he took the precaution of sending into England his brother Bartholomew, to whom he had fully communicated his ideas, in order that he might negotiate, at the same time with Henry VII, who was reputed one of most sagacious as well as opulent princes in Europe.

\* *Life of Columbus*, c. xi. *Herrera*, *decad.* 1. *lib.* 1. c. 7.

It was not without reason that Columbus entertained doubts and fears with respect to the reception of his proposals in the Spanish court. Spain was, at that juncture, engaged in a dangerous war with Grenada, the last of the Moorish kingdoms. The wary and suspicious temper of Ferdinand was not formed to relish bold and uncommon designs. Isabella, though more generous and enterprising, was under the influence of her husband in all her actions. The Spaniards had hitherto made no efforts to extend navigation beyond its ancient limits, and had beheld the amazing progress of discovery among their neighbours the Portuguese, without one attempt to imitate or to rival them. The war with the infidels afforded an ample field to the national activity and love of glory. Under circumstances so unfavorable, it was impossible for Columbus to make rapid progress with a nation, naturally slow and dilatory in forming all its resolutions. His character, however, was admirably adapted to that of the people, whose confidence and protection he solicited. He was grave, though courteous in his deportment; circumspect in his words and actions; irreproachable in his morals, and exemplary in his attention to all the duties and functions of religion. By qualities so respectable, he not only gained many private friends, but acquired such general esteem, that, notwithstanding the plainness of his appearance, suitable to the mediocrity of his fortune, he was not considered as a mere adventurer, to whom idleness had suggested a visionary project, but was received as a person to whose propositions serious attention was due.

Ferdinand and Isabella, though fully occupied by their operations against the Moors, paid so much regard to Columbus, as to remit the consideration of his plan to the queen's confessor, Ferdinand de Talavera. He consulted such of his

countrymen, as were supposed best qualified to decide with respect to a subject of this kind. But true science had, hitherto, made so little progress in Spain, that those pretended philosophers, selected to judge in a matter of such moment, did not comprehend the first principles, upon which Columbus founded his conjectures and hopes. Some of them, from mistaken notions concerning the dimensions of the globe, contended, that a voyage to those remote parts of the east, which Columbus expected to discover, could not be performed in less than three years. Others concluded, that either he would find the ocean to be of infinite extent, according to the opinion of some ancient philosophers; or, if he should persist in steering towards the west beyond a certain point, that the convex figure of the globe would prevent his return, and that he must inevitably perish, in the vain attempt, to open a communication between the two opposite hemispheres, which nature had forever disjoined. Even without deigning to enter into any particular discussion, some rejected the scheme in general, upon the credit of a maxim, under which the ignorant and unenterprising shelter themselves in every age, "That it is presumptuous in any person, to suppose that he alone possesses knowledge superior to all the rest of mankind united." They maintained, that if there were really any such countries as Columbus pretended, they could not have remained so long concealed, nor would the wisdom and sagacity of former ages have left the glory of this invention to an obscure Genoese pilot.

It required all Columbus's patience and address to negotiate with men capable of advancing such strange propositions. He had to contend not only with the obstinacy of ignorance, but with what is still more intractable, the pride of false knowledge. After innumerable conferences

and wasting five years in fruitless endeavors to inform and to satisfy them. Talavera, at last, made such an unfavorable report to Ferdinand and Isabella, as induced them to acquaint Columbus, that until the war with the Moors should be brought to a period, it was impossible for them to engage in any new and expensive enterprise.

(To be continued.)

EXTRACTS from OBSERVATIONS in  
a late JOURNEY from LONDON to  
PARIS, by an English Clergyman.

(Continued from page 236.)

From LISLE to PARIS.

AFTER one day spent in taking a cursory view of Lisle, we set out for Paris, and came to Douay, another fortified town, which, at present, seems rather in decay, the fortifications being very much out of repair. It has a college of English students, composed of those who, being farther advanced, have been removed from the college of St. Omer, where they are all young. We saw some of these young men, walking along the street, in a dress not much unlike that of the secular clergy.\*— From hence we proceeded to Cambray, which place brought the incomparable Fenelon to my mind, and I was mortified that I could not make myself better acquainted with a city, which had been the seat of that celebrated genius: but it could not be; we arrived late and departed early. The next fortified town, and the last we were concerned with in this route, was Peronne: it is

troublesome to enter them, on account of the king's officers who have authority to examine the baggage; but in general, they are civil, and for a *vingt quatre sous*, or French shilling, which they have no right to demand, will permit a stranger, who has the appearance of a gentleman, to pass with little interruption. Peronne stands upon a river, about which there are meadows and marshes, which seem to be very unsound and watery: and the place on this account, as I was afterwards informed by a learned canon of Peronne, with whom I had the pleasure to be acquainted at Paris, is very unhealthy at two seasons of the year, and subject to agues.

On the other side of Peronne, being now far advanced into the country, and above an hundred miles from the sea coast, we alighted, and traversed a wood to examine the plants, where I expected something new; but nothing occurred different from what we have in England. Frogs seemed to be more plentiful than with us, as if there were game laws in force for their preservation. The most common of the plants, that appear by the way side, are a smaller species of *eryngo*, with our ordinary star-thistle; both of which are very abundant. The larger sort of *eryngo* is found, very fair and strong, among the sand in the foot-way to the western pier at Calais. The botanical traveller will have frequent occasion to observe the propriety with which our Mr. Ray has added the title of *Gallica* to his *Reseda Crispa*, or rocket of the Chiltern hills, there being scarcely a plat of ground, for two hundred miles, on which this plant is not found. In the afternoon of this day we visited another wood with little better success. The night brought us to Sentis, about ninety miles from Cambray, a very pleasant place, not far from which are the skirts of the forest of Chantilly, which is said to afford some of the most a-

\* M. Tournefort, in the *Memoirs of the Royal Academy*, speaks of an amphitheatre, at Douay, which possesses the cavity of a large mountain. It was dug by art, and he pronounces it as wonderful as the lybarinth of Candia.



greeable scenes in France. No Englishman can travel thus far, without having expressed himself, with some surprise, at the beds he meets with in the inns upon the road. Two of them are always placed in the same room: they consist of a bed of straw at the bottom, then a large mattrafs, then a feather-bed, then another large mattrafs, upon which are the blankets, &c. with all which, the bed is so high, that a man with great difficulty climbs into it; and, if he were to tumble out of it by mischance, he would be in danger of breaking his bones upon a brick floor. Splendor and filthiness are too frequently united in this part of the globe. The same apartment presents us with very large gilt glasses, tapestry, paintings, fatten beds, a swarm of bugs, and a dirty brick floor in an upper chamber. — The timber of the country, for covering the floors, seems to be very scarce in proportion to the number of inhabitants; for, if I mistake not, I travelled at least an hundred miles from Calais, before I passed by a single oak-tree.

Thursday, Aug. 12, being a grand Romish festival of the Virgin Mary, the bells of several convents and churches began to jangle all at once, at five o'clock in the morning, as if the whole town of Sens had been on fire. There is something quite new to me in many of the French bells, which are deep, soft, and sweet like the lower pipes of an organ. I perceived this first at Lille, and afterwards remarkably at Paris.

#### PARIS.

AS we approach nearer to Paris, the towns and buildings multiply, but not nearly so much as in the approaches to London; and the country being in general flat, we have no very distant prospect of the city. At every entrance there is a barrier, where there is an iron gate, and officers near at hand to examine all that pass through it. The eye of a stran-

ger is soon caught by the lamps, which, contrary to our practice, are suspended over the middle of the streets, by a line carried across from the houses. The place, to which we were destined, gave our driver occasion to carry us through a considerable part of the Boulevards, which is the name of a very spacious street, surrounding more than half the city of Paris. It is planted with a row of large trees on each side, where there are gravel walks kept in very good order. The houses are here in a stile different from the rest of the town, with balconies, arbours, open courts, and gardens next the street, so as to constitute a scene unlike to any thing we meet with at London, and such as we might expect to find in Spain or the cities of the east. These Boulevards, which are so called because they were once the ramparts of the city, are the resort of the gentry for airing, either on foot, on horseback, or in carriages; and, on a summer's evening, especially on Thursday, there are all sorts of diversions going forward, and spectacles to be seen, such as rope-dancing, pantomime buffoonery, shews of wild beasts, coffee houses with vocal and instrumental music, and every thing that can be assembled to draw the attention and promote amusement. When we came by the back-side of the Thuilleries, to the Pont Royal, a new bridge, near the western limits of the city, we had a complete view of the river Seine, and the buildings about it, which are so disposed as to have a very grand effect. The river itself is not one-third so wide as the Thames at London, but it is made the most of: its banks are not crowded with buildings to the water's edge; but there is a quay, pavement, or parade, between the houses and the river, of sixty or eighty feet in breadth, with a low parapet wall next the water, so that several magnificent buildings, on each side are open to the view; and the wholesomeness of the air is better provided for. If you

look up the river to the eastward, toward the Pont Neuf, the principal edifices that appear from this station, which is a very good point of view, are the whole range of the old and new Louvre on one side, and the college of Cardinal Mazarin on the other. If you look down the river, the gardens of the Thuilleries, extending on the one side, are opposed on the other by the Palais de Bourbon, and the grand hospital of the invalids. The more polite part of the town, where grandeur and gaiety have their habitation, is on the north side of the river, near the Palais Royal, and the Place des Victoires: but sober ordinary people may find a very agreeable residence on the other side, somewhere near the parade which joins the two great bridges: which will serve, in all respects, as well for amusement as for the convenience of business. When you have occasion to cross the water, by a nearer way than that of going round by either of the bridges, there is a ferry established about half way between them, which is exceedingly useful, and the boats are going at all hours, and almost all minutes of the day.

As soon as we were settled, I pursued the instructions I had received, for making myself acquainted with the place. I procured two pocket maps, the one of the city of Paris, the other of the environs, which two inform us very exactly as to the topography; and as the names of the streets are inscribed at every turning, a stranger, by consulting the former of them, may find his own way without asking a single question. Then, for all the public places, spectacles, amusement, together with all the trade and business of Paris, the whole is laid down for us, in alphabetical order, in two little pocket volumes, entitled *Almanach Parisien*; the first of these describes all the buildings, and the curiosities they contain; the second explains the business and em-

ployments of all the people. If you are ignorant about any kind of merchandize, or any object of curiosity, you are here so exactly instructed, concerning the place where things are to be found, and the price at which they ought to be sold, that a stranger, with a competent knowledge of the French language, cannot well be imposed upon, when he knows how to examine the contents of this little manual. A useful work, of the same kind, is to be met with at London, called the *Foreigner's Guide*, in French and English, and calculated for the city of London; but it extends only to the buildings and public places, like the first part of the *Almanach Parisien*: we have nothing, that I know of, answerable to the second part. With these maps, and these books, no person, who will be at the pains to inform himself, can be long a stranger at Paris. If he looks under the article Paris, in the second part, he will find an easy distribution of the city into its several quarters, from whence a sufficient idea of the whole may soon be acquired. If we compare the two metropolitical cities of France and England, as most Englishmen will find themselves disposed to do, we shall soon discover that London is the largest and the most convenient. At Paris the houses are higher, the streets narrower, the water very indifferent; but the air is much purer, of which I can give a strong proof, if I recollect it in the proper place.— There is no pavement at the sides of their streets, for the convenience of foot passengers; but, for their safety, posts of stone are fixt at proper distances, projecting from the wall, so as to secure them from carts and coaches.

It would carry me far beyond the limits of my present design, if I were here to give a particular account of the city of Paris: I mean only to speak of some such things as become

the particular objects of my own attention, and to follow the order in which they occurred to me.

(To be continued.)

## BIOGRAPHY.

### MEMOIRS OF SIR FRANCIS BACON.

**T**HIS great philosopher was a native of England, and born in the year 1560, of a distinguished family. His talents early began to display themselves, and gained him the favor of Queen Elizabeth. Having conceived a disgust for Peripatetic philosophy, while yet but a student at Cambridge, he formed a design of striking into a new path of thinking; and such was his success, that all the modern improvements in philosophy are in a great measure to be ascribed to him. During his residence in France, he made himself perfectly acquainted with political and civil legislation. Upon returning to his native country, he practised the common law, and pleaded at the bar with great success, at the same time never losing sight of his project for the reformation of philosophy. Having published his admirable work *De augmentis scientiarum*, he became a favorite of King James I. and by degrees ascended through the stages of office, 'till in the year 1619 he was made lord chancellor of England.—He was also created baron of Verulam and viscount St. Albans. These dignities, and a very advantageous marriage, might have rendered his circumstances not only easy but opulent, had he not entirely neglected the care of his private domestic concerns. About this time he published his *Novum organum scientiarum*; but being accused of receiving bribes, he was dismissed from his employment, and committed to prison. However, though in some measure convicted of having permitted his servants to take bribes, he was nevertheless pardoned,

but not admitted again into favor.—He therefore retired to rural privacy, in order to enjoy philosophy alone; but his want of economy still attending him, he was frequently driven to the utmost extremities, so as even to implore the king in one of his letters for a trifle to keep him from starving: and in this melancholy manner he ended his life in the year 1626.—But though his worldly stores were diminished, he assiduously labored to encrease his philosophic treasures, and to compose works which will reach the remotest posterity. Born as he was to dissipate the obscurities of the philosophy of the times, he discovered and overturned all the obstacles which contributed to retard the human mind in the progress of truth. He shewed the subordination of one part of learning to another, and the analogy between them; so that to him we owe the *arbor scientiarum*, which has been adopted by succeeding philosophers with great success. It may be said also, that Bacon is the father of modern Eclectic philosophy, from the discoveries which he made of the perfection and imperfection of received systems. His works, however, are not without fault: many new terms which he makes use of throw them into obscurity; and their precision is often dry and unenterprising. But these stains soon disappear, if we only regard the utility, importance, and extent of his writings. In him we find numberless observations which, even at this day, strike the reader with amazement; he seems to have detected prejudice at its very source; he seems to have foreseen the improvements in natural philosophy; he even turned his views to morals, laying the boundaries between the virtues and vices with great precision, stripping hypocrisy of its mask, assigning to different tempers their different habits. It is in some measure a loss that the reading of his works is difficult, from the causes above mentioned; but, on the other



stand, such as have the courage to undertake the perusal will be amply recompensed for their toil. The name of Bacon will, therefore, last as long as the sciences themselves.

LIFE of the HONORABLE MAJOR  
GENERAL PUTNAM.

(Continued from page 239.)

HIS HUMANITY.

THE ingenious author of the Life of General Putnam, relates several instances of his *humanity*. The following narration does him honor, and cannot fail to interest the *human* heart.

At the house of Colonel Schuyler [when a prisoner in Canada] Major Putnam became acquainted with Mrs. Howe, a fair captive, whose history would not be read without emotion if it could be written in the same affecting manner, in which I have often heard it told. She was still young and handsome herself, though she had two daughters of marriageable age. Distress, which had taken somewhat from the original redundancy of her bloom, and added a softening paleness to her cheeks, rendered her appearance the more engaging. Her face, that seemed to have been formed for the assemblage of dimples and smiles, was clouded with care. The natural sweetness was not, however, soured by despondency and petulance; but chastened by humility and resignation. This mild daughter of sorrow looked as if she had known the day of prosperity, when serenity and gladness of soul were the inmates of her bosom. That day was past, and the once lively features now assumed a tender melancholy, which witnessed her irreparable loss. She needed not the customary weeds of mourning, nor the fallacious pageantry of woe to prove her widowed state. She was in that stage of affliction, when the excess is so far abated as to per-

mit the subject to be drawn into conversation without opening the wound afresh. It is then rather a source of pleasure than pain to dwell upon the circumstances in narration. Every thing conspired to make her story interesting. Her first husband had been killed and scalped by the Indians some years before. By an unexpected assault in 1756 upon Fort Dummer, where she then happened to be present with Mr. Howe her second husband, the savages carried the fort, murdered the greater part of the garrison, mangled in death her husband, and led her away with seven children into captivity. She was for some months kept with them: and during their rambles she was frequently on the point of perishing with hunger, and as often subjected to hardships seemingly intolerable to one of so delicate a frame. Some time after the career of her miseries began, the Indians selected a couple of their young men to marry her daughters. The fright and disgust which the intelligence of this intention occasioned to these poor young creatures added infinitely to the sorrows and perplexities of their frantic mother. To prevent the hated connection, all the activity of female resource was called into exertion. She found an opportunity of conveying to the governor a petition that her daughters might be received into a convent for the sake of securing the salvation of their souls. Happily the pious fraud succeeded.

About the same time the Savages separated and carried off her five other children into different tribes. She was ransomed by an elderly French officer for four hundred livres. Of no avail were the cries of this tender mother—a mother desolated by the loss of her children, who were thus torn from her fond embraces and removed many hundred miles from each other, into the utmost recesses of Canada. With them (could they have been kept together) she would most willingly have wandered to the

extremities of the world, and accepted as a desirable portion the cruel lot of slavery for life. But she was precluded from the sweet hope of ever beholding them again. The insufferable pang of parting and the idea of eternal separation planted the arrows of despair deep in her soul.—Though all the world was no better than a desert, and all its inhabitants were then indifferent to her—yet the loveliness of her appearance in sorrow had awakened affections, which, in the aggravation of her troubles, were to become a new source of afflictions.

The officer, who bought her of the Indians, had a son who also held a commission and resided with his father. During her continuance in the same house, at St. John's, the double attachment of the father and the son rendered her situation extremely distressing. It is true the calmness of age delighted to gaze respectfully on her beauty, but the impetuosity of youth was fired to madness by the sight of her charms. One day the son, whose attentions had been long lavished upon her in vain, finding her alone in a chamber, forcibly seized her hand and solemnly declared that he would now satiate the passion which she had so long refused to indulge. She resorted to intreaties, struggles and tears, those prevalent female weapons, which the distraction of danger not less than the promptness of genius is wont to supply: while he, in the delirium of vexation and desire, snatched a dagger and swore he would put an end to her life if she persisted to struggle. Mrs. Howe, assuming the dignity of conscious virtue, told him it was what the most ardently wished, and begged him to plunge the poignard through her heart, since the mutual importunities and jealousies of such rivals had rendered her life, though innocent, more irksome and insupportable than death itself. Struck with a momentary compunction, he seemed to re-

lent and relax his hold—and she, availing herself of his irresolution or absence of mind, escaped down the stairs. In her disordered state, she told the whole transaction to his father: who directed her in future to sleep in a small bed at the foot of that in which his wife lodged. The affair soon reached the governor's ears, and the young officer was, shortly afterwards, sent on a tour of duty to Detroit.

This gave her a short respite; but she dreaded his return and the humiliating insults for which she might be reserved. Her children, too, were ever present to her melancholy mind. A stranger, a widow, a captive, she knew not where to apply for relief. She had heard of the name of Schuyler—she was yet to learn that it was only another appellation for the friend of suffering humanity. As that excellent man was on his way from Quebec to the Jerseys, under a parole for a limited time, she came with feeble and trembling steps to him. The same maternal passion, which, sometimes, overcomes the timidity of nature in the birds when plundered of their callow nestlings, emboldened her, notwithstanding her native diffidence, to disclose those griefs which were ready to devour her in silence. While her delicate aspect was heightened to a glowing blush, for fear of offending by an inexcusable importunity, or of transgressing the rules of propriety by representing herself as being an object of admiration; she told, with artless simplicity, all the story of her woes. Colonel Schuyler from the moment became her protector, and endeavored to procure her liberty. The person who purchased her from the Savages, unwilling to part with so fair a purchase, demanded a thousand livres as her ransom. But Colonel Schuyler, on his return to Quebec, obtained from the governor an order, in consequence of which Mrs. Howe was given up to him for four hundred

lives—Nor did his active goodness rest, until every one of her five sons was restored to her.

Business having made it necessary that Colonel Schuyler should precede the prisoners who were exchanged, he recommended the fair captive to the protection of his friend Putnam. She had just recovered from the measles when the party was preparing to set off for New-England. By this time the young French officer had returned, with his passion rather increased than abated by absence. He pursued her wheresoever she went, and, although he could make no advances in her affection, he seemed resolved by perseverance to carry his point. Mrs. Howe, terrified by his treatment, was obliged to keep constantly near Major Putnam, who informed the young officer that he should protect that lady at the risk of his life. However, this amorous and rash lover, in whose boiling veins such an agitation was excited, that while he was speaking of her the blood would frequently gush from his nostrils, followed the prisoners to Lake Champlain, and when the boat in which the fair captive was embarked had pushed from the shore, he jumped into the Lake and swam after her until it rowed out of sight.—Whether he perished in this distracted state of mind, or returned to the shore is not known.

In the long march from captivity, through an inhospitable wilderness, encumbered with five small children, she suffered incredible hardships.—Though endowed with masculine fortitude, she was truly feminine in strength and must have fainted by the way, had it not been for the assistance of Major Putnam. There were a thousand good offices which the help-

lessness of her condition demanded, and which the gentleness of his nature delighted to perform. He assisted in leading her little ones and in carrying them over the swampy grounds and runs of water, with which their course was frequently intersected.—He mingled his own melfs with that of the widow and the fatherless, and assisted them in supplying and preparing their provisions. Upon arriving within the settlements they experienced a reciprocal regret at separation, and were only consoled by the expectation of soon mingling in the embraces of their former acquaintances and dearest connections.

After the conquest of Canada in 1760, she made a journey to Quebec, in order to bring back her two daughters whom she had left in a convent. She found one of them married to a French officer. The other, having contracted a great fondness for the religious sisterhood, with reluctance consented to leave them and return.

*(To be continued).*

#### MEMOIRS of BARON FREDERICK TRENCK.

*Extracted from his Life, written by himself.*

I WAS born at Konigsberg in Prussia, February 16, 1726, of one of the most ancient families of the country. My father, a knight of the military order, lord of Great Scharlack, Schukulack, and Meicken, and major-general of cavalry, died in 1740, after having received eighteen wounds in the Prussian service. My mother, descended from the house of Derschau, was daughter of the president of the high court at Konigs-

\* *This physical effect, wonderful as it may appear, is so far from being a fictitious embellishment, that it can be proved by the most solemn testimony of more than one person still living.*

\* *The very extraordinary Life of Baron Trenck, has passed through several editions in Europe; it has been reprinted, in two volumes, in this country, and is read with great avidity.*



berg: she had two brothers generals of infantry, and a third, minister of state, and postmaster-general at Berlin. After my father's death in 1740, she married Count Lottange, lieutenant-colonel in the Kiow regiment of cuirassiers, with whom, leaving Prussia, she went and resided at Breslaw. I had two brothers and a sister; my youngest brother was taken, by my mother, into Silesia; the other was, also, a cornet in this last named regiment of Kiow; and my sister was married to the only son of the aged General Valdow, who quitted the service, and with whom she lived, in Brandenburg, on his estates.

My ancestors, both of the male and female line, are famous in the chronicles of the North, among the ancient Teutonic knights, who conquered Courland, Prussia, and Livonia.

I seek not, by this recital, to gain estimation, much less to vaunt of the accident of noble birth, which, unsupported by a noble mind, I hold in sovereign contempt.

My reason for insining on this circumstance, is, that it has been contested and denied by some, who deem high birth to be the only test and standard of merit.

I write not, however, to a circle so narrow or ill-judging, but to the liberal, and the wise; to the world at large; hoping my story may afford useful lessons of morality, inspiring patience, hope, and fortitude. Enough, therefore, of, and for ever adieu to, my noble ancestry; what I have said is sufficient to rescue my children from all pretended obloquy; to shew they are not vassals born; and, as I trust, to inspire emulation, remembering their name is Trenck, and the examples left by their forefathers.

By temperament I was choleric, and addicted to pleasure and dissipation, which last defect my tutors found most difficult to overcome: happily they were aided by a love of knowledge inherent in me, an emu-

lative spirit, and a thirst of fame, which disposition it was my father's care to cherish. A two great consciousness of innate worth gave me a two great degree of pride, but the endeavors of my instructor to inspire humility were not all lost; and habitual reading, well-timed praise, and the pleasures flowing from science, made the labours of study at length my recreation.

My memory became remarkable; I was well read in the holy scriptures, the classics, and ancient history; was intimately acquainted with geography; could draw accurately, and learnt fencing, riding and other necessary exercises.

My religion was Lutheran; but morality, and not superstitious bigotry, nor childish fears, was taught me by my father, and by the worthy man to whose care he committed the forming of my heart, and whose memory I shall ever hold in veneration. While a boy, I was enterprizing in all the tricks of boys, and exercised my wit in crafty excuses: the warmth of my passions, then and afterwards, gave a satyric biting cast to my writings, whence it has been imagined, by those who knew but little of me, I was a dangerous man; though, I am conscious, this was a hasty and false judgment.

A soldier himself, my father would have all his sons the same: thus, when we quarrelled, we were not admitted to terminate our disputes in the common way, but were provided with wooden sabres, sheathed with leather, and brandishing these, contested, by blows, for victory, while our father sat laughing, pleased at our valour and address; but this, and the praises he bestowed, had the bad effect of encouraging a disposition, which, with passions like mine, ought carefully to have been counteracted.

Covetous of praise, and accustomed to receive the prize, and be the hero of scholastic contentions, I acquired also the bad habit of disputa-

tion, and of imagining myself a sage when little more than a boy: I became stubborn in argument; hasty to correct, instead of patiently listening; and by my presumption, continually liable to excite enmity.

Gentle to my inferiors, but jealous of contradiction, and the pride of power, I may hence date the origin of all my evils. The abhorrence, too, I had of arbitrary power, and its abuse, for the silent acquiescence in which my education, and book-taught principles but ill fitted me, were additional causes.

How might a man, however great his talents, imbued with the heroic principles of liberty, hope advancement and happiness, under the despotism and iron government of Frederick? I was taught neither to know, nor to avoid, but to despise the whip of slavery. Had I learnt hypocrisy, craft, and meanness, I had long since been field-marshal, and in quiet possession of my vast Hungarian estates, and had not passed the best years of my life in the dungeons of Magdeburg. I was addicted to no vice; I laboured in the cause of science, honor and virtue; kept no vicious company; was never, during the whole course of my life, once intoxicated; was no gambler, no consumer of time in idleness nor brutal pleasures; but devoted many hundred laborious nights to make myself useful to my country; yet I was punished with a severity too cruel, even, for the most worthless, or most villainous.

I mean in my narrative, to consult truth and candour alone, and never to conceal nor screen my failings: I wish to make my work an instructive and moral lesson; yet is it an innate and inexpressible satisfaction, that I am conscious of never having acted with guilt or dishonour, even to the last act of this distressful tragedy.

I shall say little more of the first years of my life, except that my father, who had a tender affection for

me, took especial care of my education, and sent me, at the age of thirteen, to the university of Königsberg, where, under the tuition of Kowalewsky, my progress was rapid. There were fourteen other noblemen, of the best families, in the same house, and under the same master.

Here I must recount an event which happened that winter, and which became the source of all my misfortunes. I must intreat my readers to pay the utmost attention to this, since this error, if innocent can be error, was the cause that the most faithful, and the best of subjects became bewildered in scenes of wretchedness, and was the victim of misery, from his nineteenth to his sixtieth year of his age; I dare presume this true narrative, supported by testimonies the most authentic, may fully vindicate my present honor, and my future memory.

Francis Baron of Trénck was the son of my father's brother, consequently my cousin german. I shall speak hereafter of the singular events of his life. Being a commander of pandours in the Austrian service and grievously wounded in Bavaria, in the year 1743, he wrote to my mother, informing her, he intended me, her eldest son for his universal legatee. This letter, to which I returned no answer, was sent me to Potsdam. I was so satisfied with my situation, and had such numerous reasons so to be, considering the kindness with which the king treated me, that I would not have exchanged my good fortune for all the treasures of the Great Mogul.

On the 12th of February, 1747, being at Berlin, I was in company with Captain Jäschinsky, commander of the body guard, the captain of which ranks as colonel in the army, together with Lieutenant Studnitz, and Cornet Wagnitz. The latter was my field comrade, and is, at this present, commander general of the ca-

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valry of Hesse Cassel. The Austrian Trenck became the subject of conversation, and Jasehinsky asked if I was his kinsman: I answered yes, and immediately mentioned his having made me his universal heir.—

"And what answer have you returned?" said Jasehinsky.—"None at all."

The whole company then observed, that in a case like the present, I was much to blame not to answer; that the least I could do, would be to thank him for his good wishes, and intreat a continuance of them.—Jasehinsky further added, "Desire him to send you some of his fine Hungarian horses for your own use, and give me the letter; I will convey it to him, by means of Mr. Boffart, legation counsellor of the Saxon embassy; but on condition that you will give me one of the horses.—"This correspondence is a family, and not a state affair; beside that, I will be answerable for the consequences."

I immediately took my commander's advice, and began to write; and had these who suspected me, thought proper to make the least enquiry into these circumstances, the four witnesses, who read what I wrote, could have attested my innocence, and rendered it indubitable. I gave my letter open, to Jasehinsky, who sealed and sent it himself.

I must omit none of the incidents concerning this letter, it being the sole cause of all my sufferings. I shall, therefore, here relate an event, which was the first occasion of the unjust suspicions entertained against me.

One of my grooms, with two led horses, was, among many others, taken by the pandours of Trenck.—When I returned to the camp, I was to accompany the king on a reconnoitering party. My horse was too tired, and I had no other: I informed him of my embarrassment, and his majesty immediately made me a present of a fine English courser.

Some days after I was exceedingly astonished to see my groom return with my two horses, and a pandour trumpeter, who brought me a letter, containing nearly the following words:

"The Austrian Trenck is not at war with the Prussian Trenck, but, on the contrary, is happy to have recovered the horses from his hands, and return them to whom they first belonged, &c.

I went, the same day, to pay my respects to the king, who, receiving me with great coldness, said "Since your cousin has returned your own horses, you have no more need of mine."

There were too many who envied me, to suppose these words would escape repetition. The return of the horses, seems infinitely to have increased that suspicion Frederick entertained against me, and therefore, became one of the principal causes of my misfortunes: it is for this reason that I dwell upon this and such like small incidents, they being necessary for my own justification, and were it possible, for that of the king. My innocence is, indeed, at present universally acknowledged by the court, the army, and the whole nation, who all mention the injustice I suffered, with pity, and the fortitude with which it was endured, with surprize.

(To be continued.)

#### MISCELLANEOUS.

EXTRACT from an ORATION, delivered July 4th, 1789, in Philadelphia; by the REV. WILLIAM ROGERS, A. M. Professor of English and Oratory, in the College and Academy of that City, and published at the Request of the Pennsylvania Society of the Cincinnati.

[We regret that we have room only for the following short Extract from this excellent Oration.]

FROM what has been advanced, I am naturally led to a consider-



ation of the origin and principles of the society of the *Cincinnati*—an institution founded upon a *basis* the most honorable, with *views* the most friendly, humane, and patriotic!—But it will be greatly advantageous to the consideration of this subject, in the first instance to advert to the origin and nature of some of the principal orders, which have been established in Europe; for, while the society of the *Cincinnati*, on the one hand commands approbation and respect, we shall hardly conceive on the other, how men endowed with reason should have introduced those orders at all, much less, that they should ever become the stamp of *pre-eminence* and the emblem of *nobility*. Thus, by the wild enthusiasm of the holy wars, many orders were generated—these were principally of a complicated design—to administer relief to the wants and maladies of the holy forces, as well as to co-operate in their military exertions against the common enemies of Christianity. To such (of which the *Teutonic order* and the *order of St. Lazarus* were the most distinguished,) and to other classes of religious and humane associations, which have obtained the name, forms, and distinctions of *orders*, I wish to avoid any particular allusion; for pious ardor, though too frequently misguided, is nevertheless entitled to respect.

The marriages of sovereigns have also been a fertile source from which orders have proceeded. The *golden fleece of Spain*—and the *elephant of Denmark*, are of this description;—the former was, probably, emblematical of the riches of the bride (Isabella of Portugal)—and the latter may have been chosen, as typical of the qualities which should adorn the matrimonial union,—intelligence and generosity of temper on the part of the husband, meekness and complacency on the part of the wife.

Victories have likewise produced many orders. Among these the *Ge-*

*net of France*, which continued for a season in much repute, commemorated the conquest of Martel over an Arabian army.—And the *wing of St. Michael* was established by *Alphonso* of Portugal, in gratitude for the supposed aid afforded him by the angel Michael, to which Alphonso ascribed his success in an important battle.

The orders of military merit are common throughout Europe.—The voice of power has called them into existence, as instruments of its own preservation. But by far the most numerous list of orders, has risen from the whim, superstition or gallantry of their founders.—The order of the *Holy Ghost*, was instituted, because mere chance produced on a *Whitsunday* three great events in the life of Henry III. of France, namely, his birth—his election as king of Poland—and his accession to the Gallic throne. The trifling incident of a lady dropping her garter was the origin of the most celebrated order of England. At Venice an order once existed, called, the *knights of the stocking*, because the members wore a motley coloured stocking on the right leg, and a green one on the left. From the act of bathing, the *knights of the bath* received their name.—The *thistle* was instituted in memory of a cross, which it is alledged appeared in the heavens, like the cross of St. Andrew. Indeed the very titles and badges of some orders, might fairly excite ridicule and contempt.—I shall not trespass on your patience in enumerating them, as the most striking one of this species, may properly include the whole; I mean the *ORDER OF FOOLS*, founded by Adolphus, count of Cleves, on the feast of St. Rumbert.

I am persuaded that the mind of every hearer, has already anticipated the contrast between such institutions and that to which the independence of America has given birth.—The Society of the *Cincinnati*, stands on a basis, equally new and interesting;—and,

although suspicion, or prejudice, may, for a time, endeavor to misrepresent, or pervert, its principles; yet while fortitude, patriotism, and benevolence, are cherished by mankind; this association must flourish, as the great model of those virtues. To recapitulate the fundamental objects of our institution, is, indeed, to pronounce its best panegyric:—For, though it derives no aid or influence from a regal fiat (that vital spark of European orders) it nevertheless shines resplendant with the native dignity of its own character. To commemorate the revolution of these United States, is the *prominent feature* of our society—and whether we regard the causes which led to the revolution—the means by which it has been accomplished; or the effects thereby produced—who, for a moment, can withhold a tribute of reverence and of gratitude?

To have struggled successfully against oppression;—to have purchased liberty and INDEPENDENCE, by all the horrors of a dreadful war;—are only local benefits, which form but an inconsiderable part of the triumphs of America. On the rights of mankind, which heretofore were a theme of mere speculation, she has furnished a practical lesson to the world. In every quarter, with honest pride, she may trace the improvement of social life, the advancement of useful knowledge, and the general increase of human happiness, as the result of her auspicious example. To France she has made a noble return of services, by inspiring those sentiments, which have introduced a milder administration of government—and emancipated the great body of the people from the thralldom of the nobles.

The spirit which has excited so universal a detestation of the *slave trade*, and of *slavery*, originated in AMERICA—and even that country which resisted to the utmost all our well founded claims, seems, at length,

inclined to make some atonement, by yielding to our exertions in favor of the violated rights of others.—“It is thou, LIBERTY! whom all in public or in private, worship; whose taste is grateful, and ever will be so, till nature herself shall change.—No tint of words can spot thy snowy mantle, nor chymic power turn thy sceptre into iron.—With thee to smile upon him as he eats his crust, the swain is happier than his monarch, from whose court thou art exiled.”—And why too should not Afric's sons be happy?—May each one of us adopt the poet's language, and with him sing—

“I would not have a slave to till my ground,

To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth

That sinews bought and sold have ever earn'd. {heart's

No: dear as freedom is, and in my just estimation priz'd above all price,  
I had much rather be myself the slave  
And wear the bonds, than fasten them on him.”

## THE SPIRIT OF MASONRY,

(Continued from page 85.)

### MORALITY of MASONRY.

#### CHARITY.

WHAT kind of man is he, who full of opulence, and in whose hand abundance overflows, can look on virtue in distress, and merit in misery, without pity?—Who could behold without tears, the desolate and forlorn state of a WIDOW, who in early life, having been brought up in the bosom of a tender mother, without knowing care and without tasting of necessity, was not prepared for adversity;—whose soul was pure as innocence, and full of honor;—whose mind had been brightened by erudition under an indulgent father;—whose youth, an,

tutored in the school of sorrows, had been flattered with the prospect of days of prosperity and plenty ;—one, who at length, by the cruel adversity of winds and seas, with her dying husband, is wrecked in total destruction and beggary ; driven by ill fortune, from peace and plenty ; and from the bed of ease, changes her lot to the dunghill, for the relief of her weariness and pain ;—grown mearse with necessity, and sick with woe ;—at her bosom hanging her famished infant, draining off the dregs of parental life, for sustenance ; bestowed from maternal love—yielding existence to support the babe.—Hard-hearted covetousness and proud titles, can ye behold such an object, with dry eyes ?—Can avarice grasp the mite which should sustain such virtue ?—Can high life lift its supercilious brow above such scenes in human life ; above such miseries sustained by a fellow-creature ?—If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearying PATIENCE and relaxing RESIGNATION breathes a sigh, whilst modesty forbids her supplication ; is not the groan, the sigh, more pathetic to your ear, your rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies ; extorting from your very weaknesses, the prostituted portion of CHARITY ?—Perhaps the fatal hour is at hand, when consolation is required to close the last moments of this unfortunate one's life :—can the man absorbed in pleasure roll his chariot wheels beyond the scene of sorrow without compassion, and without pity see the last convulsion and the deadly gaze which paint misery upon the features of an expiring saint !—If angels weep in heaven, they weep for such :—if they can know contempt, they feel it for the wealthy, who bestow not of their superfluities, and snatch not from their vices what would gladden souls sunk in the woes of worldly ad-

versity.—The eyes of cherubims view with delight the exercise of such benevolence as forms the character of the good Samaritan :—saints touch their golden lyres, to hymn HUMANITY's fair history in real as of bliss ; and approbation shines upon the countenance divine of OMNIPRESENCE, when a man is found in the exercise of virtue.

What should that human wretch be called, who, with premeditated cruelty and avarice, devises mischief whilst he is conscious of his neighbor's honesty ;—whilst he sees him industriously, day by day, laboring with sweaty brow and weary limbs, toiling with cheerfulness for bread, on whose exerted labour, an affectionate and virtuous wife and healthy children, crowding his narrow hearth with naked feet, depend for sustenance ;—whilst he perceives him, with integrity more than human, taking scrupulously his own, and wronging no man for his hunger nor his wants ;—whilst he sees him with fatigued sinews, lengthen out the toil of industry, from morn to night with unremitting ardor, singing to elude repining, and smoothing his anxieties and pain with hope, that he shall reward his weariness by the overflowings of his wife's cheerful heart, and with the smiles of his feeding infants ?—What must he be, who knows such a man, and by his craft or avarice extorts unjust demands, and brings him into beggary ?—What must he be, who sees such a man deprived by fire or water of all his substance, the habitation of his infants lost, and nothing left but nakedness and tears, —and seeing this, affords the sufferer no relief ?—Surely in nature few such wretches exist ! But if such be, it is not vain presumption to proclaim, that like accursed Cain, they are distinguished as the outcast of God's mercies, and are left on earth to live a life of punishment !

The objects of true CHARITY, are MERIT and VIRTUE in distress :



—persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age;—industrious men, from inevitable accidents and acts of Providence rushed into ruin;—widows left survivors of their husbands, by whose labours they subsisted;—orphans in tender years left naked to the world.

What the claims of such, on the hand of charity, when you compare them to the miscreants who infest the doors of every dwelling with their importunities; wretches wandering from their homes, shewing their distortions and their sores to excite compassion; with which ill-gotten gains, in concert with thieves and vagabonds, they revel away the hours of night which conceals their iniquities and vices.

CHARITY, when misapplied, loses her titles, and instead of being adorned with the dress of virtue, assumes the insignificance, the bells and feathers of folly.

*(To be continued.)*

#### A SYSTEM OF POLITE MANNERS.

*(Continued from page 91.)*

##### LYING.

OF all vices, there is no one more mean and ridiculous, than lying. The end we design by it is very seldom accomplished, for lies are generally found out, and yet there are persons who give way to this vice, who are otherwise of good principles, and have not been illy educated.

Lies generally proceed from vanity, cowardice, and a revengeful disposition, and sometimes from a mistaken notion of self-defence.

He who tells a malicious lie, with a view of injuring the person he speaks of, may gratify his wish for a while, but will, in the end, find it recoil upon himself; for, as soon as he is detected, he is despised for the infamous attempt, and whatever he

may say hereafter of that person, will be considered as false, whether it be so or not.

If a man lies, or equivocates, by way of excuse for any thing he has said or done, he aggravates the offence rather than lessens it; for the person to whom the lie is told has a right to know the truth, or there would have been no occasion to have framed a falsehood. This person, of course, will think himself ill-treated for being a second time affronted; for what can be a greater affront than an attempt to impose upon any man's understanding? Besides, lying, in excuse for a fault, betrays fear, which is dastardly, and unbecoming the character of a gentleman.

There is nothing more manly, nor more noble, if we have done wrong, than frankly to own it. It is the only way of meriting forgiveness. Indeed, confessing a fault and asking pardon, with great minds, is considered as a sufficient atonement. 'I have been betrayed into an error,' or 'I have injured you, sir, and am heartily ashamed of it, and sorry for it,' has frequently disarmed the person injured, and where he would have been our enemy, has made him our friend.

There are persons also, whose vanity leads them to tell a thousand lies. They persuade themselves, that if it be no way injurious to others, it is harmless and innocent, and they shelter their falsehoods under the softer name of *untruths*. These persons are foolish enough to imagine, that if they can recite any thing wonderful, they draw the attention of the company, and if they themselves are the objects of that wonder, they are looked up to as persons extraordinary. This has made many men to see things that never were in being, hear things that never were said, achieve feats that never were attempted, dealing always in the marvellous. Such may be assured, however unwilling the persons they are conversing with

may be to laugh in their faces, that they hold them secretly in the highest contempt; for he who will tell a lie thus idly, will not scruple to tell a greater, where his interest is concerned. Rather than any person should doubt of my veracity for one minute, I would deprive myself of telling abroad either what I had really seen or heard, if such things did not carry with them the force of probability.

Others again will boast of the great respect they meet with in certain companies; of the honors that are continually heaped on them there; of the great price they give for every thing they purchase; and this to be thought of consequence; but, unless such people have the best and most accurate memory, they will, perhaps, very soon contradict their former assertions, and subject themselves to contempt and derision.

Remember then as long as you live, that nothing but strict truth can carry you through life with honor and credit. Liars are not only disagreeable but dangerous companions, and, when known, will ever be shunned by men of understanding. Besides, as the greatest liars are generally the greatest fools, a man who addict himself to this detestable vice, will not only be looked upon as vulgar, but will never be considered as a man of sense.

*A DIALOGUE between MERCURY,  
and a modern FINE LADY.*

*Mrs. Modish.* **I**NDEED, Mr. Mercury, I cannot have the pleasure of waiting upon you now. I am engaged, absolutely engaged.

*Mercury.* I know you have an amiable affectionate husband and several fine children; but you need not be told, that neither conjugal attachments, maternal affections, nor even the care of a kingdom's welfare or a nation's glory, can excuse a per-

son who has received a summons to the realms of death. If the grim messenger were not as peremptory as unwelcome, Charon would not get a passenger (except now and then an hypochondriacal Englishman) once in a century. You must be content to leave your husband and family, and pass the Styx.

*Mrs. Modish.* I did not mean to insist on any engagement with my husband and children; I never thought myself engaged to them. I had no engagements but such as were common to women of my rank. Look on my chimneypiece; and you will see I was engaged to the play on Mondays, balls on Tuesdays, the opera on Saturdays, and to card-assemblies the rest of the week, for two months to come; and it would be the rudest thing in the world not to keep my appointments. If you will stay for me till the summer-season, I will wait on you with all my heart. Perhaps the Elysian fields may be less detestable than the country in our world. Pray have you a fine Vauxhall and Ranelagh? I think I should not dislike drinking the Lethe waters when you have a full season.

*Mercury.* Surely you could not like to drink the waters of oblivion, who have made pleasure the business, end, and aim, of your life! It is good to drown cares: but who would wash away the remembrance of a life of gait and pleasure?

*Mrs. Modish.* Diversion was indeed the business of my life; but as to pleasure, I have enjoyed none since the novelty of my amusements was gone off. Can one be pleased with seeing the same thing over and over again? Late hours and fatigues gave me the vapors, spoiled the natural cheerfulness of my temper, and even in youth wore away my youthful vivacity.

*Mercury.* If this way of life did not give you pleasure, why did you continue in it? I suppose you did not think it was very meritorious.

*Mrs. Modish.* I was too much engaged to think at all: so far indeed my manner of life was agreeable enough. My friends always told me diversions were necessary, and my doctor assured me dissipation was good for my spirits; my husband insisted that it was not: and you know that one loves to oblige one's friends, comply with one's doctor, and contradict one's husband; and besides, I was ambitious to be *thot' du bon ton*.\*

*Mercury.* *Bon ton!* what is that, Madam? Pray define it.

*Mrs. Modish.* Oh Sir, excuse me; it is one of the privileges of the *bon ton*, never to define, nor to be defined. It is the child and the parent of jargon. It is—I can never tell you what it is: but I will try to tell you what it is not. In conversation, it is not wit; in manners, it is not politeness; in behaviour, it is not address: but it is a little like them all. It can only belong to people of a certain rank, who live in a certain manner, with certain persons, who have not certain virtues, and who have certain vices, and who inhabit a certain part of the town. Like a place by courtesy, it gets an higher rank than the person can claim; but which those who have a legal title to precedence dare not dispute, for fear of being thought not to understand the rules of politeness. Now, Sir, I have told you as much as I know of it, though I have admired and aimed at it all my life.

*Mercury.* Then, Madam, you have wasted your time, faded your beauty, and destroyed your health, for the laudable purposes of contradicting your husband, and being this something and this nothing called the *bon ton*.

*Mrs. Modish.* What would you have had me to have done?

\* *Du bon ton* is a cant phrase in the modern French language for the fashionable air of conversation and manners.

*Mercury.* I will follow your mode of instructing. I will tell you what I would not have had you to have done. I would not have had you to have sacrificed your time, your reason, and your duties, to fashion and folly. I would not have had you to have neglected your husband's happiness, and your children's education.

*Mrs. Modish.* As to the education of my daughters, I spared no expence: they had a dancing-master, music-master, and drawing-master; and a French governess, to teach them behavior and the French language.

*Mercury.* So their religion, sentiments, and manners, were to be learnt from a dancing-master, music-master, and a chamber-maid! Perhaps they might prepare them to catch the *bon ton*. Your daughters must have been so educated, as to fit them to be wives without conjugal affection, and mothers without maternal care. I am sorry for the sort of life they are commencing, and for that which you have just concluded. Minos is a four old gentleman, without the least smattering of the *bon ton*; and I am in a fright for you. The best thing I can advise you is, to do in this world as you did in the other; keep happiness in your view, but never take the road that leads to it. Remain on this side Styx; wander about without end or aim; look into the Elysian fields; but never attempt to enter into them, lest Minos should push you into Tartarus: for duties neglected may bring on a sentence not much less severe than crimes committed.

MAXIMS and REFLECTIONS, recommended to the Attention of LADIES.

(Continued from page 89.)

VIII. LOVE is not the only passion capable of leading the human heart through all the stages of a *juste resentment*, and of blind-



ing the perception which would have discovered the sulcy in time;—*Revenge* will accomplish the same things.

IX. PROPRIETY of conduct, with regard to the *world*, is of more importance to a woman than virtue. It is from virtue only, however, that proceeds real happiness; and virtue will enable her to face the severest calumny with a smile. The *guilty* will tremble, though accused unjustly; and a consciousness that they are criminal, in other respects, will occasion them to be less severe in their resentments, than would be the *innocent*.

X. We have the greatest esteem for those faces which improve on a nearer and more frequent inspection. This is a charm peculiar, indeed, to the graces given by nature. If the beauty of such features can be heightened by art, they appear to the greatest advantage at a distance only; they always languish on a nearer view.

XI. In France, all the ladies paint, and without disguise. They think they compliment the person whom they visit, in proportion to the quantity of red they apply to their cheeks. They have the art to make very handsome faces, if seen by candle-light, and at some distance; but, with the light of the morning, all their beauty vanishes. Behold them at the opera, and they are all pretty; at the Thuilleries, and they are disgusting. All of them appear blooming at night; and all haggard in open day. Neither at play, nor at her toilette, is it easy to distinguish a French lady at fourteen, from a French lady of four score.

XII. We seldom observe a lady of an improved understanding, very fond of the converse of her own sex; the reason, unhappily, is, that there are many females whose conversation is *very trivial*; who are, indeed, unqualified to discourse on any subject that rises above the criticism of lace, or ribbands.

XIII. To a benevolent mind, how pleasing is it to administer relief to virtue in distress,—to

“ Explain the thought, explore the asking eye !”

What a delightful employment !—How worthy of rational nature ; of those especially, who are endued with exquisite sensibility, and whose religion is that of *love*.

#### ADVICE to YOUNG LADIES.

THE language of *adulation*, especially if *delicate*, is pleasing to most persons. Listen not, however, with eager attention, to the compliments paid you by the other sex : nor believe, because they may utter a few tender expressions, that they are enamoured with you. Remember, that some gentlemen think it a duty they owe to ladies, to be very complaisant to them; but that the very same compliments they pay to one lady, will, with equal ardor, the next moment, be conferred by them on another.

Avoid *affectation* ; it indicates a want of sense. Affectation is also disagreeable ; it will expose you to ridicule, and may obscure the good qualities you possess.

While you shall hold virtue in the highest esteem, suffer not yourselves to be charged with *prudery*. It may cause your virtue to be suspected, and is often a cloak for a depraved heart.

Blush not to be *thought religious* ; nothing can so dignify and bless human nature as religion. But while you strive to be *strictly religious*, you will discard all the parade and ostentation of *hypocrisy*.

Be not hasty to propagate a report *unfavorable* to any of your sex. It is an evidence of a *bad heart*, to publish, with pleasure, the foibles or vices of others. Such conduct must be very unbecoming in *young ladies*, for rea-

sons too obvious to mention; and they should always remember, that the vices of others, add not to their virtues.

If a present is *conferred* by you, on a gentleman, it should be done with *great prudence*; and, it should be observed, that *equal prudence*, is required by you, in *receiving* a present from one not of your sex.

It should be considered, that beauty is *no sign of merit*; and that an handsome person may be rendered disagreeable by *pride*.

It will add to your *reputation*, never to be guilty of *detraction*, but to shew a *regard* rather for the *honour* of others; and to *your peace*, never to indulge the passion of *envy*.

### CURIOSITY.

CURIOSITY, (says a celebrated writer) has been the source of human misery. What a price did Eve pay for it? What a price is every day paid for it by the human race? It may be divided into two classes: The first is, the desire of being acquainted with past times, by the means of history, of discovering the secrets of nature, fathoming the depths of science, and such like laudable pursuits. This class of curiosity cannot be too strenuously and constantly preserved and excited, as by an acquaintance with the past, we learn how to behave upon occasions that offer: for, as Cicero says, *nescire quod antequam natus essis actum est, id semper esse periculum*.

The second class of curiosity, is an inquisitiveness after the business and pursuits of other people; and it is this kind of curiosity which must always be condemned.

The ancient inhabitants of Crete enacted laws whereby they were forbidden, on pain of being publicly whipt, ever to enquire of a foreigner who he was, from whence he came, or what was his business; and those who answered such questions, were

deprived of the use of fire and water. The reason they assigned for enacting this law, was, that men by not interfering with the business of others, might the better attend to their own.

Good heaven! if such a law were in force in Europe, and particularly in Paris, which is the center of curiosity, how much more would the curiosity of the Parisians be excited by the displaying of those charms, which, indeed, the ladies do not take much pains to hide, but which they would be greatly mortified to have thus publicly exposed and castigated! Not that they would be destitute of male-companions in these perambulations; for I believe the *petits maitres* in this city are the greatest gossips on earth.

These curious impertinents seem to have no ideas of their own, or which they have borrowed from books; all their knowledge may be said to consist in their neighbours' actions; and whilst they repeat what they have learnt, by way of censure, forget the ridiculous and infamous character they then appear in.

*Plutarch* and *Pliny* have both written encomiums upon *Marcus Pontius*, a Roman, who never had the curiosity to enquire about what passed at Rome, nor in the houses of his nearest neighbours. But this is a singular example, which will never be imitated whilst politics and news of every species seem to engross the sole attention of mankind.

### NATURAL HISTORY.

MAN, considered as the Governor of the World.

(Continued from page 92.)

THE motions of animals are, in each species, confined to a small number. The same are repeated most commonly, because they all of them have but one method which is pecu-

far to them. The motions and actions of man are numberless, because his prudence and operations were to extend to all.

If man, like the quadrupeds, adhered to the ground by his arms as well as his feet; he would from that moment lose the multiplicity of his actions. He would no longer be able to govern; and the faculty of embellishing the earth with several works, could never be restored to him but with the agility he receives from the erect posture of his body and the liberty of his hands.

The liberty of governing all, and of varying his actions according to the exigency of circumstances, is the first help man experiences from the noble position of his body. But the analogy of his shape with the things around him, is a new source of easy methods to him in making himself master of all. Had he the size only of a child, he could neither consume, nor even work the productions of the earth. A gigantic corpulence would expose him to want, nor could the earth supply him with all necessaries.

Far from beholding with envy animals swifter than himself; he either makes them run for his service, or borrows the wings of the winds which transport him round the globe. He wishes not for greater strength to carry heavier loads. He leaves that kind of glory to his servants, as the horse, the ox, the camel, and the elephant. He need never complain of not being provided with claws like the lion, nor with tusks like the boar. It becomes the lord of nature to come unarmed into the world. Gentleness and peace are his true properties. But if he wants to defend himself, the animals fly to his assistance. Woods and stones will oppose walls to his enemies. Salt, sulphur, fire, iron, and all nature conspire to shelter him from insults.

He has indeed but an indifferent degree of agility, a moderate vigour,

and a middling shape. The easiness, however, of that shape, and the just constitution and temper of his faculties, cause him to be obeyed and served by the swiftest, the most vigorous and most formidable creatures. We shall be more sensible of this truth, from a more particular examination of a few of his organs.

What we have just remarked of the whole frame of the body of man, and of the exact proportion between his shape and that universal sway which is allotted him, we may again observe in his legs and arms.

At first sight the leg of man appears rather a fine support, than an instrument of activity. The major part of quadrupeds and birds have an agility much greater than that of man. The former, being carried upon four legs, support the fatigue of long journeys better, and travel quicker than he does. The birds, who, besides the softness of their feet, have the additional help of wings, enjoy a liberty still more perfect. On the contrary, if we judge of the legs of man from their structure, and from the sole of the feet which terminate them, they appear columns and bases fitter to serve him as a support, than to facilitate his travels.

He may, it is true, by dint of exercise, arrive at no inconsiderable degree of agility. But that nimbleness which the *Grecians* admired in *Achilles*, and in their *Athletes*, and which may still surprize us in a running footman, or a vaulter, is not the natural privilege of man. Expedition in running is the true merit of a messenger; but man, is appointed to govern.—His legs support him with an air of dignity, that sets him off, and bespeaks him a master. If they supply him sometimes with a commodious and speedy conveyance, by their alternate progression, it is only when he is to traverse small distances, or to carry his orders to the places round him. But when he has a mind to



cross whole regions, or overtake the animals which fly from him; then, indeed, he is served, and runs as becomes a lord. Dogs of all shapes and skill, push through every bush and thicket, traverse great plains, swim over rivers, and, at his command rush upon the game he pursues, or respectfully bring to him the prey that fell beneath the thunder of his hands. The camel, the horse, the ox, the reindeer, and other animals, equally useful by their activity, strength, or patience, successively offer themselves to aid the culture of his land, to transport his crops, and to carry him wherever he pleases.

But though he is rather carried, than carries himself to great distances; his leg, by a particular form, and by muscles peculiar to it, performs an infinite multitude of actions suitable to the several exigencies of his government, but useless and denied to his slave.

The leg of man grows less and less towards the ground, where it terminates in a basis flattened on purpose to prop the body by giving it a noble and firm attitude, without clogging the liberty of its motions by the largeness of the bulk: And although beasts of burden have their legs made firm upon a flat surface; the advantage they reap from it as to themselves, is confined to the solidity of the position. Their hoof is rough-hewn. It has neither articulations nor springs.—But the sole of man's foot being assisted by the mobility of the toes that border the end of it, and by the numberless nerves which spread and are dispersed in the heel, and in the whole texture of the leg, supplies it with a prodigious variety of motions, both when man has recourse to them from the necessity of his own preservation; and when he is pleased himself to supply the functions of the animals which serve him. He does not always make use of the horse, and he often is contented with employing his own activity.

The muscles and nerves which produce so many stretchings, retractions, turnings, and operations of all kinds, have all been collected in one bundle, neatly rounded behind the shinbone. This mass becomes a commodious pillow, fit to lay and rest that tender bone upon, so very necessary, and so brittle. It is at the same time a rampart to it, against the blows and injuries it may be exposed to on that side where the eye cannot prevent them.

The extremities of all these strings come down cross each other quite under the sole, or stop in the way, and stick to the several parts which are to bend or turn, according to the particular impulsions. Two strong carnosities, like a couple of tough horny cushions, cover the under part of the heel and the tip of the sole; that the weight of the body resting upon them, the vessels which lie under them may not be strained nor deprived of their action; and that the middle of the sole forming a concave arch somewhat raised from the ground, it may admit there, as much air as will spring against the pressure of that arch, and always dispose man to some new motions.

*(To be continued).*

*An Account of the first Introduction of  
TEA into England.*

*By the ABBE RAYNAL.*

TEA was introduced into England by the lords Arlington and Ossory, who imported it from Holland in 1666; soon after which their ladies brought it into fashion amongst people of distinction. At that time it sold in London for 3l. sterling a pound, though it then cost only 3/6 at Batavia. Notwithstanding the price was kept up with very little variation, the fondness for this bewitching liquor gained ground:—it was not brought into common use till

towards the year 1715, when green tea began to be drank, before which time no sort was known but bohea. The fondness for this Asiatic plant, has since become universal: perhaps the phrenzy is not without its inconveniencies; it cannot, however, be denied, but it has contributed more to the sobriety of the nation than the severest laws, the most elegant harangues of orators, or the best written treatises of the Christian religion. In the year 1776, the following quantities of tea were brought from China, viz.

|           | Pounds wt. |
|-----------|------------|
| English   | 6,000,000  |
| Dutch     | 4,500,000  |
| Swedes    | 2,400,000  |
| Danes     | 2,400,000  |
| French    | 2,100,000  |
| Portugal. | 2,000,000  |

Total 19,400,000.

#### ENTERTAINING ANECDOTES.

THE Countess of E. . . ., coming into the dressing room of her daughter, a young lady about fourteen, while she was at her toilet, and observing her very busy in setting her person off to the best advantage, herself being in full dress, and richly adorned with jewels; asked the girl, What she would give to be as fine as her mamma? To which Miss replied, Not quite so much as your Ladyship would give to be as *young* as I am!

LORD Chesterfield is not more entitled to fame as a man of wit himself, than as a generous encourager of it in others.—Several years ago, as the prisoners in Newgate, who had undergone the sentence of transportation, were marching along

the streets, in order to be put on board of ship, they happened to have colours flying, fies playing, with a number of other insignia of mirth and jollity. Bless me, exclaimed one gentleman to another, as they passed by, How happy these fellows are!—Happy, master! returned one of the convicts, if you'd come along with us, you'd be quite *transported*.—His Lordship, on hearing this ingenious pun repeated, immediately informed himself of the culprit's offence; and finding it to be a trivial one, he procured a free pardon for him, before the vessel he had been embarked in left the river.

DR. Johnson, who, till his excursion thither, detested Scotland, and every thing belonging to it, being once in conversation with a gentleman of Glasgow, the latter mentioned many fine prospects that were to be seen at or near Edinburgh. When he had done, Johnson said, I believe, Sir, you have forgot to mention the best prospect of the whole.—What is that?—The road from Edinburgh to London.

A Beggar asking lord Chesterfield for charity, he gave him, thro' absence of mind or mistake, for a less valuable piece, a guinea. The poor fellow, on perceiving it, hobbled after him, and told him of it; upon which his lordship returned it to him, with another guinea, as a reward for his honesty, exclaiming, My God! what a lodging Virtue has taken up in thee!

A Rich proud miser, having a mind to perpetuate his memory, ordered his statue to be carved in marble. When it was brought home, he asked a gentleman if it was like him?—Yes, said he, very like—*body and soul*.

## A G R I C U L T U R E.

## HISTORY of AGRICULTURE.

*(Continued from page 248.)*

**T**HE Saxon princes and great men, who, in the division of the lands, had received the greatest shares, are said to have subdivided their estates into two parts, which were called the *in-lands* and the *out-lands*. The *in-lands* were those which lay most contiguous to the mansion-house of their owner, which he kept in his own possession, and cultivated by his slaves, under the direction of a bailiff, for the purpose of raising provision for the family. The *out-lands* were those at a greater distance from the house, and were let to the *ceorls*, or farmers of those times, at very moderate rents. By the laws of Ina king of the west Saxons, who reigned in the end of the seventh and beginning of the eighth century, a farm consisting of ten hides, or plough-lands, was to pay the following rents: "Ten casks of honey; three hundred loaves of bread; twelve casks of strong ale; thirty casks of small ale; two oxen; ten wedders; ten geese; twenty hens; ten cheeses; one cask of butter; five salmon; twenty pounds of forage; and one hundred eels." From this low rent, the imperfection of agriculture at that time is easily discoverable; but it is still more so from the low prices at which land was then sold. In the ancient history of the church of Ely, published by Dr. Gale, there are accounts of many purchases of lands by Ædelwold the founder of that church, and by other benefactors, in the reign of Edgar the Peaceable, in the tenth century. By a comparison of these accounts it appears, that the ordinary price of an acre of the best land in that part of England, in

those times, was no more than 16 Saxon pannies, or about four shillings of our money; a very trifling price, even in comparison with that of other commodities at the same time: for, by comparing other accounts, it appears, that four sheep were then equal in value to an acre of the best land, and one horse of the same value with three acres. The frequent & deplorable famines which afflicted England about this time, are further instances of the wretched state of agriculture. In 1043, a quarter of wheat sold for 60 Saxon pennies (15 of our shillings), and at that time equal in value to seven or eight pounds of our money now.

The invasion of the Normans, in 1066, contributed very much to the improvement of agriculture; for, by that event, many thousands of husbandmen from Flanders, France, and Normandy, settled in Britain, obtained estates or farms, and cultivated them after the manner of their country. The implements of husbandry, used at this time, were of the same kind with those employed at present; but some of them were less perfect in their construction. The plough for example, had but one stilt or handle, which the ploughman guided with one hand, having in his other hand an instrument which served both for cleaning and mending the plough, as well as for breaking the clods. The Norman plough had two wheels; and in the light soil of Normandy was commonly drawn by one or two oxen; but, in England, a greater number was often necessary. In Wales, the person who conducted the oxen in the plough walked backwards. Their carts, harrows, scythes, sickles, and flails, from the figures of them still remaining,



appear to have been nearly of the same construction with those that are now used. In Wales, they did not use a sickle for reaping their corns, but an instrument like the blade of a knife, with a wooden handle at each end.—Their chief manure, next to dung, seems still to have been marle. Summer fallowing of lands designed for wheat, and ploughing them several times, appear to have been frequent practices of the English farmers in this period.

We are, after all, very much in the dark with respect to the state and progress of agriculture in Great Britain previous to the fourteenth century.—That it was pretty generally practised, especially in the eastern, south, and midland parts of England, is certain; but of the mode, and the success, we are left almost totally ignorant. In the latter end of the fifteenth century, however, it seems to have been cultivated as a science, and received very great improvement.

At this time, Fitzherbert, Judge of the Common-Pleas, shone forth with distinguished eminence in the practical parts of husbandry. He appears to have been the first Englishman, who studied the nature of soils, and the laws of vegetation, with philosophical attention. On these he formed a theory confirmed by experiments, and rendered the study pleasing as well as profitable, by realizing the principles of the ancients, to the honor and advantage of his country. Accordingly, he published two treatises on this subject: the first, intitled *The Book of Husbandry*, appeared 1534; and the second, called *The Book of Surveying and Improvements*, in 1539. These books, being written at a time when philosophy and science were but just emerging from that gloom in which they had long been buried, were doubtless replete with many errors; but they contained the rudiments of true knowledge, and revived the study and love of an art, the advantages of which

were obvious to men of the least reflection. We therefore find that at Fitzherbert's books on Agriculture soon raised a spirit of emulation in his countrymen, and many treatises of the same kind successively appeared, which time has however deprived us of, or at least they are become so very scarce as only to be found in the libraries of the curious.

About the year 1600, France made some considerable efforts to revive the arts of husbandry, as appears from several large works, particularly *Les Moyens de devenir Riche*; and the *Cosmopolite*, by Bernard de Palissy, a poor potter, who seems to have been placed by fortune in a station for which nature never intended him; *Le Theatre d'Agriculture*, by Desferres; and *L'Agriculture et Maison Rustique*, by Messrs Etienne, Liebault, &c.

(To be continued.)

#### THEORY of AGRICULTURE.

(Continued from page 250.)

##### 2. Overflowing the Ground with Water.

THIS is found prodigiously to increase the fertility of any soil. It is well known how much Egypt owes to the annual overflowing of the Nile; and even in this country the overflowing of any ground is found to be attended with great advantage. This is practised by Mr. Bakewell of Leicestershire, famous for his improvements in the breed of cattle; and he finds it fully to answer an annual manuring of any other sort. It is also recommended by Mr. Anderson of Monkshill, in his *Essays on Agriculture*.

The fertilizing quality of water will easily be accounted for on the same principles. When grown vegetables are covered with water, their growth, however vigorous before, is immediately stop'd, unless they be of

the aquatic kind: they die, are dissolved, and putrefied; in which case, their finer parts are undoubtedly absorbed by the earth: and thus the floating, as it is called, of fields with water, answers the purpose of fallowing, with very little trouble. This is not all: for stagnant water always deposits a sediment, which mixing with the dissolved parts of the vegetables all over the field, forms an excellent manure; and when the water is allowed to run off, the heat of the sun soon brings the highest degree of putrefaction on the dead vegetables; the effluvia of which, mixing with the mud deposited from the water, makes it exceedingly rich.

Upon the supposition of oily and saline food for vegetables, this operation must certainly be prejudicial; for nothing can so effectually deprive any substance of salt as steeping it in water. Neither will water either deposit oil from itself, or suffer it to mix with the ground if accidentally brought to it; nay, though a field were previously impregnated with oil, upon overflowing it with water great part of the oil would be separated, and rise to the top: so that, in either case, this operation could not fail to impoverish land rather than enrich it; and as vegetables are found to be supplied with food in plenty by an operation which must undoubtedly tend to take away both oils and salts from them, we cannot help thinking this a demonstration, that their food is composed neither of oil nor salt.

3. *Manuring*, or mixing the soil with different substances.—We shall here confine ourselves to those which are of undoubted efficacy, and have their credit established by long experience. These are, 1. lime, chalk, marle, shells, or other earths, called by the chemists *calcareous earths*; 2. soot; 3. ashes; 4. dung of different kinds.

(1.) The lime, chalk, marle, and shells, are all found to be of the same

nature. The marle differs from the rest, only in having a mixture of clay along with its calcareous parts.—These contain neither salt nor oil of any kind; they readily imbibe water, and as readily part with it. Quicklime, indeed, retains water very obstinately: but such lime as is laid upon the ground soon returns to the same state in which it originally was; and powdered limestone is found to answer as well for the purposes of manure as that which has been burnt; so that here we may consider them all as substances of the same class.—If any of these substances are mixed with dead animal or vegetable bodies, they remarkably quicken their dissolution and corruption, as appears from Sir John Pringle's experiments on putrefaction. When mixed with the soil, therefore, they must undoubtedly exert their power on such substances as they find there, in the same manner as they do on others; that is, they must hasten their dissolution and putrefaction, and give the pure vegetable mould an opportunity of absorbing their putrid steams, and consequently of being fertilized by it in the same manner as by putrid substances of any kind.

(2.) Those who contend for oily and saline principles, in the vegetable food, avail themselves of the usefulness of soot as a manure; which is not only oily of itself, but affords a great quantity of volatile salt, along with some neutral sal-ammoniac. It must be remembered, however, that not an atom either of volatile salt or sal-ammoniac can be extracted from soot without a considerable heat, which no soil can give, nor could any vegetable bear. Neither doth its oil appear without a great degree of heat: and though it feels somewhat unctuous to the touch, this is but a mere deception; for no true oil, capable of floating on water, can be obtained from soot without distillation. It is impossible, therefore, that soot can act upon the soil either

as an oily or a saline substance; how far is it capable of dissolution by putrefaction, or being otherwise converted into an earth, hath not yet been determined by experiments; but as it yields, on distillation, the same principles which are obtained from animal or putrefied vegetable substances, it is probable that foot enriches the ground in the same manner that they do.

(3.) The use of ashes in manure is likewise urged as an argument for the food of vegetables being of a saline nature; as it is known, that the common alkaline salts are procured by fixivating the ashes of wood and other vegetables. Experience, however, shows us, that ashes are no less fit for manure after the salt is extracted from them than before. Indeed, if there be any difference, it is in favor of the washed ashes. The alkali itself, though in Sir John Pringle's experiments it was found to be *antiseptic*, or a resister of putrefaction, is nevertheless a powerful dissolvent; and as it must soon lose its alkaline properties when mixed with the earth, in consequence of the universal existence of the vitriolic acid, those substances which it has dissolved will be more disposed to putrefaction than before, and consequently tend to fertilize the ground in the manner we have already described. The washed ashes are *septic*, or promoters of putrefaction, and consequently act in the same manner as chalk or limestone.

(4.) All kinds of dung are so much disposed to putrefaction, that it is difficult to imagine any other way in which they can be serviceable to vegetation, than by their putrid effluvia. People indeed may dream of imaginary salts in dung; but if they knew or considered the difficulty of procuring salt of any kind from dung, they would probably alter their sentiments. The volatile salts procured from this as well as other animal matters, are

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mere creatures of the fire: putrid urine produces them indeed without heat, but scarce any other animal substance. Nevertheless, other putrid substances will fertilize the ground as well as urine, and therefore must act in some other way than by their salts. Though Dr. Priestley's experiments had never been made, we could have formed no other rational supposition concerning the manner in which putrid substances fertilize the earth, than what we have already done; but as he has shown that vegetables are prodigiously increased in bulk by the mere contact of these putrid steams, where no saline substances could have access to them; we cannot help thinking this a decisive experiment concerning the manner in which the ground is fertilized by manuring with dung or other putrid substances.

(To be continued.)

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## The PRACTICE of AGRICULTURE.

(Continued from page 254.)

### Section III. Culture of particular Plants.

THE articles hitherto insisted on, are all of them preparatory to the capital object of a farm, that of raising plants for the nourishment of man, and of other animals. These are of two kinds; culmiferous and leguminous; differing widely from each other. Wheat, rye, barley, oats, rye-grass, are of the first kind: of the other kind are, pease, beans, clover, cabbage, and many others.

Culmiferous plants, says Bonnet, have three sets of roots. The first issue from the seed, and push to the surface an upright stem; another set issue from a knot in that stem; and a third from another knot, nearer the surface. Hence the advantage of laying seed so deep in the ground as to afford space for all the sets.

C c c



Leguminous plants form their roots differently. Pease, beans, cabbage, have store of small roots, all issuing from the seed, like the undermost set of culmiferous roots; and they have no other roots. A potatoe and a turnip have bulbous roots. Red clover has a strong tap-root. The difference between culmiferous and leguminous plants with respect to the effects they produce in the soil, will be insisted on afterwards, in the section concerning rotation of crops. As the present section is confined to the propagation of plants, it falls naturally to be divided into three articles: 1st. Plants cultivated for fruit; 2d. Plants cultivated for roots; 3d. Plants cultivated for leaves.

#### I. *Plants Cultivated for Fruit.*

##### 1. WHEAT and RYE.

ANY time from the middle of April to the middle of May, the fallowing for wheat may commence.—The moment should be chosen, when the ground, beginning to dry, has yet some remaining softness: in that condition, the soil divides easily by the plough, and falls into small parts.—This is an essential article, deserving the strictest attention of the farmer. Ground ploughed too wet, rises, as we say, *roble fur*, as when pasture ground is ploughed: where ploughed too dry, it rises in great lumps, which are not reduced by subsequent ploughings; not to mention, that it requires double force to plough ground too dry, and that the plough is often broken to pieces. When the ground is in proper order, the farmer can have no excuse for delaying a single minute. This first course of fallow must, it is true, yield to the barley-seed; but as the barley-seed is commonly over the first week of May, or sooner, the season must be unfavorable if the fallow cannot be reached by the middle of May.

As clay soil requires high ridges, these ought to be cleaved at the first

ploughing, beginning at the furrow, and ending at the crown. This ploughing ought to be as deep as the soil will admit: and water-furrowing ought instantly to follow; for if rain happens before water-furrowing, it stagnates in the furrow, necessarily delays the second ploughing till that part of the ridge be dry, and prevents the furrow from being mellowed and roasted by the sun. If this first ploughing be well executed, annual weeds will rise in plenty.

About the first week of June, the great brake will loosen and reduce the soil, encourage a second crop of annuals, and raise to the surface the roots of weeds moved by the plough. Give the weeds time to spring, which may be in two or three weeks. Then proceed to the second ploughing about the beginning of July; which must be cross the ridges, in order to reach all the slips of the former ploughing. By cross-ploughing the furrows will be filled up, and water-furrowing be still more necessary than before. Employ the brake again about the tenth of August, to destroy the annuals that have sprung since the last stirring. The destruction of weeds is a capital article in fallowing: yet so blind are people to their interest, that nothing is more common than a fallow field covered with charlock and wild mustard, all in flower, and 10 or 12 inches high. The field having now received two harrowings and two breakings, is prepared for manure, whether lime or dung, which without delay ought to be incorporated with the soil by a repeated harrowing and a gathering furrow. This ought to be about the beginning of September, and as soon after as you please the seed may be sown.

As in ploughing a clay soil it is of importance to prevent poaching, the hinting furrows ought to be done with two horses in a line. If four ploughs be employed in the same field, to one of them may be allotted the care of finishing the hinting furrows.

Loam, being a medium between sand and clay, is of all soils the fittest for culture, and the least subject to chances. It does not hold water like clay; and when wet, it dries sooner. At the same time, it is more retentive than sand of that degree of moisture which promotes vegetation. On the other hand, it is more subject to couch-grass than clay, and to other weeds; to destroy which, fallowing is still more necessary than in clay.

Beginning the fallow about the first of May, or as soon as barley-seed is over, take as deep a furrow as the soil will admit. Where the ridges are so low and narrow as that the crown and furrow can be changed alternately, there is little or no occasion for water-fallowing. Where the ridges are so high as to make it proper to cleave them, water-furrowing is proper. The second ploughing may be at the distance of five weeks. Two crops of annuals may be got in the interim, the first by the brake and the next by the harrow; and by the same means eight crops may be got in the season. The ground must be cleared of couch-grass and knot-grass roots, by the cleaning harrow described above. The time for this operation is immediately before the manure is laid on. The ground at that time being in its loosest state, parts with its grass roots more freely than at any other time. After the manure is spread, and incorporated with the soil by brakeing or harrowing, the seed may be sown under furrow, if the ground hang so as easily to carry off the moisture. To leave it rough without harrowing has two advantages: it is not apt to cake with moisture, and the inequalities make a sort of shelter to the young plants against frost. But if it lies flat, it ought to be smoothed with a slight harrow after the seed is sown, which will facilitate the course of the rain from the crown to the furrow.

A sandy soil is too loose for wheat. The only chance for a crop is after red

clover, the roots of which bind the soil; and the instructions above given for loam are applicable here. Rye is a crop much fitter for sandy soil than wheat; and, like wheat, it is generally sown after a summer-fallow.

Lastly, Sow wheat as soon in the month of October as the ground is ready. When sown a month more early, it is too forward in the spring, and apt to be hurt by frost; when sown a month later, it has not time to root before frost comes on, and frost spews it out of the ground.

(To be continued.)

#### NOTES ON FARMING.

(Continued from page 256.)

**I**N curing clover, it is recommended by some as the best way to let it lie a short time in the swarth, then just turn over the swarths, and thus backwards and forwards without exposing it long at any time to the sun, and without spreading it abroad, by which means the leaves will be welled and adhere firmly to the stalks; whereas, by exposing them to the warm sun, the leaves are shrivelled and drop from the stalk, and thereby the richest part is lost.

In answer to some enquiries I made of Col. G. M. respecting his practice of making hay, I received the following letter: "I make a point of mowing only when the weather promises, with a degree of certainty, that it will be fair, afternoon gusts excepted, which, in our climate, cannot be guarded against only by my process. I then set my mowers to work as early as I can get them at it. They continue to cut until about ten o'clock. At nine o'clock I turn my horses and cattle out of my ploughs, and after the ploughmen have breakfasted I set them and the mowers to raking my grass from the swarth into winrows, beginning at the grass last cut, and proceeding on until they have gathered into winrows

all the swarths which were cut the preceding part of the day. These winrows are then made into what we call grass-cocks. This being done, the mowers proceed in cutting, and the rakers follow and gather and cock after them as fast as they cut until night. When I do not chuse to take my ploughmen off, and have not other hands, my mowers cut till 11 o'clock, by which time each has cut an acre or more. The mowers then proceed to rake and cock, beginning at the grass last cut, and finishing with that first mowed in the morning.—If I see the clouds arise in the afternoon, I dispatch hands sufficient to assist and get all into cock before the rain comes on. When it continues fair all day, a mower can cut about as much grass by eleven or twelve o'clock as he can conveniently rake and cock before sun-set. Thus my mowing and making of hay cost me about 5s. or 5/6 per acre; for that is the price I give per day to a good workman, who finds himself in victuals and liquor, and who will never cut less than an acre by eleven o'clock, provided he is not to continue at it the succeeding part of the day. I say the mowing, making and cocking cost me 5s. or 5/6 per acre, because I never open these cocks until I house or stack my hay; for if even repeated and continued rains should fall, while it is in cock, the water never penetrates farther than the sun and wind will immediately dry. This mode of making hay preserves it, (all except the outer side of each blade exposed to the sun) of a green colour, and prevents the evaporation of the rich juices of the grass, which are preserved in the greatest perfection. I have practised this method six successive seasons with my common meadow grass, and having fallen into the very beneficial practice of sowing twenty acres of clover every year, I have cured all my clover hay in this method; and you may depend upon it to be the best as well as the

cheapest. All the caution necessary to be used in this manner of making hay is, that the grass be dry when first put into cock; by this I mean dry from dew or rain. In the usual way of making clover into hay, the leaves become of a dark tobacco colour, and part from the stalks on the slightest touch, so that you lose very few of them. But by this method the whole are preserved of an olive green, and the stalks are soft and pliable and contain great nutriment.—In regard to the time your hay must continue out in cocks before it be housed, that must depend on the weather and your judgment of its state. Having no fear of its being injured by continuing too long in the field, I leave mine out from one to three weeks, never hurrying myself from other necessary work at this busy season."

Some put up their clover when it seems to be but half cured; but to preserve it from heating in the mow they use this precaution: They have a quantity of straw ready prepared; they then first lay down a layer of straw and a layer of hay upon that, and so alternately. Some use a farther precaution: When they put up their hay in barracks, they leave a space at the bottom between the ground and the hay: they have then bags filled with hay, one or more, as they judge necessary, according to the largeness of the barrack and the state of the grass: These bags they set up an end on the floor, and then throw in their straw and hay alternately as above, treading them down and drawing up the bags as the rick rises, and thus vent holes are made for the air to pass through the middle of the hay from bottom to top, which cools it and prevents it from heating. By these means the dry straw soaks up the superfluous moisture of the hay and becomes so impregnated with the juices of the clover that the whole is eaten up clean by both horses and cattle. This practice of in-



termixing straw with clover is recommended on another account: The mixture of straw prevents the bad effects of clover, which, when eaten by itself, is apt to hove cattle. And it is worthy of observation, that when cattle are fed in a yard, if there are racks of straw therein, as well as clover, the cattle will of their own accord go from the clover to the straw, and then to the clover, and so backwards and forwards alternately. And hence it appears to be proper, if straw be not mixed with clover in the rick, that a portion of it should be given to the cattle along with the clover.

If the second crop of clover is ploughed in, it will answer as a manure for wheat; but if the second crop is cut, then it will be proper to lay on a coat of compost from the sterckory, from ten to twenty large loads to an acre, as you have it to spare. Plough it in and sow the wheat. Some harrow the ground, sow the wheat and plough it in; others sow and harrow in the seed; and, in harrowing, some cross harrow and divide the field into ridges by a furrow drawn with a plough; others harrow with the furrows, which throws the seed into rows and makes the field appear as if it was sown with a drill plough; others plough and harrow the ground and then drill in the seed with what is called the drill harrow, which drops the seed, and at the same time covers it, and is made with such a number of drills that with it one man will easily sow five or six acres a day, or more. This last I take to be the best method; but experience will direct in this as well as the quantity of seed to be sown; for which purpose it might be well to try different methods on the same field, and note the difference.

(To be continued.)

#### AN ESSAY ON INDUSTRY.

THE general importance of industry to society is a thing so

self-evident, that it stands in need of no arguments to convince mankind of its truth. Individuals are neither happy in themselves, nor useful to others, till they are industrious. Idleness resembles an excrescence painful in itself, and disgusting to the beholders; and which the possessor wishes to cut away, but wants resolution. Some men, like benevolent philosophers, and true friends to the rights of mankind, wish for absolute freedom, that men may be encouraged to industry, by having their property sole, and undivided, to their own use; that they may not be hurt by the degrading recollection of dependence, nor deterred by the rapacity of power; that is, by those men who formally seize upon, and lawfully rob you, of a certain part of your property, which they appropriate, too frequently, to the most destructive purposes: namely, to that of enslaving you still farther.

That there are wicked governments, and that there are wicked men in the best of governments, may readily be admitted. That a society formed upon the liberal principles these philosophers so justly admire, would be the only rational one among equals, is likewise granted: but the fact is, men are not equal, and this inequality precludes the possibility of absolute freedom. The cunning man outwits the simple; the strong subdues the weak; the man whose passions are inordinate, wilfully enslaves himself to him who can gratify them; and he who has had the misfortune to have had a weak father, becomes, unhappily, the inheritor of slavery. This slavery, however, is only partial: in the very worst of governments, the motives to industry are sufficiently powerful and beneficial to incite men to action. Americans, in particular, have great reason to bless that providence which placed them on this spot rather than any other upon earth. Property is, here, so far secured, that no depredations can be committed,

but authorized and legal ones. No titled villain lays his rapacious talons on the widow's mite; no ferocious Boyar or Vaivod enumerates the husbandman among the other animals that graze upon what he unjustly calls *his* land. We are protected, not only from the ravages of individuals, but from the ravages of nations; and the exactions we suffer make our part of the contribution to the general expence.

Let us amuse ourselves, for a moment, by imagining the poetical origin and actions of industry.

In the early ages of the world, before men multiplied and spread over the face of the earth, and, by their irregularities, banished the beneficent deities from their society, the Sylvian God of the Oaks, called perseverance, became in love with agility, the nymph of the rocks; and though he was neither young, beautiful, nor beloved, yet, by his incessant importunities, he at length prevailed. The nymphs of ancient as well as modern times, have often yielded to importunity. The child industry was the offspring of this amour: he was the beloved of his parents, for he partook of those qualities for which each was the most esteemed. He was strong and active, with an ugly countenance, and broad hands: he was not very tall, but his body was well proportioned, and his large limbs proclaimed duration. The sports of his infancy were peculiar: he sometimes amused himself with inventing instruments of housewifery and agriculture, and for other useful and domestic purposes, and, it is said, his mother one day surprized him when he had just finished the first rude sketch of a spinning-wheel, and was diverting himself with turning it round, and observing its effects. The loom, likewise, is said to have been one of the early efforts of his imagination, and which procured him everlasting honor and praise among men. He presently

became a constant and studious observer of cause and effect, and made registers of his observations, at first by notching the trees, afterwards by hieroglyphics, and, last of all, by various and amazingly intricate combinations of characters, which yet, by his excessive assiduity, became tolerably simple, and quite intelligible. This, however, was the effect of incessant and undefinable labour: for it is said by some, that, till he came among men, and instructed them, they had no regular method of conveying their ideas: that they had no language, but gabbled a few inarticulate and unintelligible sounds, expressive of rage and fear, and some of the stronger passions, from which he produced his system. Long, however, before this, he discovered, by his penetration, the metals that lay hid and buried in the bowels of the earth, and that had lain there from time immemorial. He brought forth iron from a stone, and made of it the axe, the hoe, the saw, and a thousand curious and useful implements. He observed the swine, that used to root up the ground for the acorn, the pig-nut, and other delicacies: he saw the green verdure follow their tracks, and the young blade shoot where they had soiled: from whence he learned the use of the plough and the manure. Nothing was too vile to escape his attention, nor was any thing too incomprehensible to elude his enquiries. He presently became so renowned, by the beneficial effects of his researches and labours, that he was deified, placed with the gods, and worshipped under various symbols by the sons of men. In the mean time his labours overspread the face of the earth: he not only built habitations for men, defended them from wild beasts, took care of their seed time and harvest, and taught them the common arts of life, but he also instructed them in the occult properties of nature: he taught them to heal their wounds by the

green herb, to exterminate poison, and to calculate the course of the stars. For their pleasure and convenience he built cities, palaces, and temples: mausoleums, pyramids, and towers, rose from the hard entrails of the rock; mountains were levelled, rivers obeyed the course of his directing arm, and castles floated upon the great waters, and defied their fury!

Happy had it been for man, had he been as prudent in his amours as his father: but, alas! he became enamoured with luxury! Fascinated by her seducing charms, and led astray by her specious sophisms, his labours have degenerated, and become destructive! and, instead of his former stupendous works, he is, at present, too often employed as a man-milliner; he stains tooth-picks, weaves gauze ribbands, and metamorphoses second-hand sarfenet, and twice-dyed persian, into artificial flowers!

*The PLEASURES of a COUNTRY LIFE, by FULLY.*

(Concluded from page 261.)

**I** COULD, with pleasure, further proceed in enumerating many other recreations, and delightful entertainments the country yields; but I am sensible I have dwelt rather too long on these already. You will, however, excuse me, I hope, and impute it in part to the pleasure, the agreeableness of the subject yields me; and in some part also, if you please, to the talkativeness of old age; a fault, that I must acknowledge, even while I am defending it, most commonly attends it. But thus employed Manius Curius, after he had triumphed over the Samnites and Sabines, and Pyrrhus, spent his old age here on my neighbouring farm; which, as often as I view, I am seized with wonder, but can never sufficiently admire, either the great moderation of the man, or the regular discip-

line of his time. Curius, as he sat one evening by his fire-side, met with a tempting encounter: The Samnites, for whom he was too hard in the field, in hopes of softening him, sent him a large present of gold; but he, with a brave and generous disdain, rejecting it, sent back the messengers with this answer only, That he wanted none of their gold, but thought it much more glorious to command those who valued it, than to possess it himself. Now, could so great a soul fail, think you, of making his years easy to himself, and agreeable at any age? But to return to a country life, that I may not quit the subject I am upon, I mean, my own old age: In those days the senators, that is, the *Senes*, or old men of the state, dwelt in the country, and lived on their farms. L. Quinctius Cincinnatus was at his plough, when he was called to take upon him the supreme office of dictator. This also was he, by whose command his master of the horse, Servilius Hala, put Spurius Maelius to death, for attempting at sovereign power, and to make himself absolute in the city. So Curius, and many others of those brave old men, were called from time to time off their farms, to take upon them the highest trusts and charges in the state, or war: And from hence it is, that the sergeants or messengers, that wait on the senate, first had, and to this day retain their name of *Viatres*, or way-men. Can we imagine, that those great men found themselves distressed by old age, while they would thus in the country give themselves up to all the variety of delightful employments, that the business of it either furnishes or requires? As for me, I must own, I think it impossible, that any other kind of life whatever can exceed it. For besides that mankind cannot possibly subsist without it, there is not only a vast pleasure derived from viewing and considering the particulars I have mentioned, but it also fills the heart with joy to be-



hold, how, by proper care and management every thing is produced in abundance, that can be subservient, either to the support and real necessities of human life, or even to the pleasures of it, as well as what is required for the service of the immortal Gods. Those, therefore, who make pleasure their aim, and think there is no other good in life, may here effectually find it. For can there be a greater, than to see our labours crowned with full granaries, our cellars with wine, oil, honey, and all kind of provisions? Our dairies with cheese; and plenty of pigs, kid, lambs and fowl around us? Our gardens also are, as the country people call it, a lasting sitch, from whence they may constantly cut, and it as constantly supplies them. Here also, at suitable times, are our labours seasoned with the agreeable and innocent diversions of hunting and fowling; to say nothing of the delightful prospect of meadows in their verdure, and groves of planted trees; as well as those of vines and olives, that have been mentioned already. But I shall conclude, with observing, that as there is nothing more profitable, so there is not in nature, in my opinion, any thing more beautiful nor affecting, than to behold a plantation, with all the parts of it, in compleat and perfect order. And this, as I have said, is a pleasure, that old age is so far from being incapable of enjoying, that it is by a kind of impulse of nature solicited and drawn to it. For no where else can it meet with such suitable entertainments. Here the cool shades and refreshing breezes, with purling streams, invite abroad to pass the summer's sultry heats; and here good rousing fires furnish large provision against the colder blasts of winter. To others, therefore, we can freely resign all other diversions, in arms and horses, with their military exercises, and all their accoutrements, their tennis, and every other sport; only, if they please, they may leave

us chequers and tables; or even these also we can give up; since old age can be very easy, and very happy, without any such trifling amusements.

#### *On the CULTURE of POTATOES.*

*Published by order of the Philadelphia Society for Promoting Agriculture.*

POTATOES delight most in a rich loam, but not too moist. Wet land produces too much top, and watry fruit, which will not keep thro' the winter, and is always strong and unpleasant to the taste. Very dry land produces a small crop and knotty fruit. Land that is apt to bake (as we commonly phrase it) should also be avoided.

For this crop, the earth should be well ploughed, and kept clear of weeds, and not shaded, as in an orchard, &c. But the principal error in tending a field of potatoes is the enormous *hilling*.\* I have found, by many years experience, that if potatoes are planted in a mellow soil, they need scarcely any hilling.—They will bed themselves at that distance from the surface of the ground, which gives them the greatest advantage to procure nourishment. This depth, I have observed, is generally about four inches: and this depth the plant finds by something which I will venture to call *instinct*.

If the earth in which you plant potatoes, should be hard and not yield to the pressure of the roots, it will then be necessary to hill them;

\* In New-England, potatoes are usually planted not in continued rows, but in squares, like Indian corn, the plants being set from three to four feet asunder, so as to admit of cross-ploughing; after which the dressing is completed by the hoe, with which the earth is drawn up round the plants, which being repeated at each ploughing, at last forms the hills here objected to.

but great care should be taken not to hill them too much: never let them be covered above four inches; and this hilling must be given with discretion: for if they have bedded themselves (as they will in mellow land) four inches, and you add four inches more of earth, you suffocate the fruit. Take an example: potatoes, just before they begin to blossom, begin to form their bulbs. If you leave them now, the fruit will grow rapidly: but if you should add earth to the hill, the young bulbs, for want of that air which can pervade four inches of earth, will cease to grow; and others will sprout above them. And this will be the progress of nature so long as you continue to burden them with earth. Therefore, to procure an early crop of potatoes, be sure to give them your last earth as soon as the plant is big enough to receive it. When they know (excuse the expression) that you have left your earthing, they will begin to vegetate, and increase with great rapidity, but will make no progress while you keep burdening and stifling them.

Thus much as to the culture. A word relative to the time of gathering this crop must conclude this essay.

Every production of the earth has its maturity. If you harvest potatoes, before they are ripe, the juice will be crude, they will be unpleasant to the taste, and will not keep so well as if suffered to grow longer. The sign of ripeness in this fruit is the fading of the leaf and shrinking of the stalk. It is remarkable in almost all bulbous roots, especially the onion and potatoe, that they receive their first nourishment from the root, and finish their growth by what they receive from the top.

VOL. I. No. 3.

On the ADVANTAGE of cultivating  
*aromatic or pungent GRASSES* for  
SHEEP.

A Planter of my acquaintance in South Carolina, was remarkable for having the finest sheep in the place where he lived, and when any of his neighbours exchanged their lambs for one of his young rams, which was frequently the case, the sheep he had from them always improved in his keeping. Being curious to know the cause of this, I asked him the reason of it, and he informed me, that he took no more pains than common in feeding his sheep in the winter; but that in the pasture where they ran, which was pine barren land, there was a creeping species of pepper-grass, which came up early in February, but died in summer; that his sheep were excessively fond of it, and he believed that the stimulating warmth of that food in winter, kept them in health, and preserved them from the rot and other disorders, which prove so fatal to them in cold rainy seasons.—He was also of opinion, that if any planter who had not that grass, would sow a small piece, either of it, or of mint, pennyroyal, or any other pungent or warm aromatic; of which sheep were observed to be fond, it would have the same effect.

Reading lately the works of a celebrated writer on agriculture, I found he recommends to the farmers in England, to sow a small piece of land with parsley, for the same purpose. As this corroborates the former opinion, I send it to you for insertion among the many hints for the improvement of agriculture, which have lately appeared, hoping it may prove useful.

A CORRESPONDENT.

D d d

## P O E T R Y.

## ON EXODUS XXX. 18.

"And Moses said unto the Lord; I beseech thee shew me thy Glory."

*By a Lady (Mrs. A. S.) of the State of New-Jersey.*

O H God supreme, on whom my soul depends,  
 Tho' little of thy nature comprehends!  
 Shine on my darkness with a rad'ant beam,  
 Shed from thy glory's inexhausted stream.  
 I know thy goodness is without a bound;  
 To search thee out, a science too profound!  
 But tho' a cloud thy sacred face conceals;  
 Yet, at thy throne, the prayer of faith prevails.  
 Then hear me Lord, and let thy word impart,  
 Light to my steps, and comfort to my heart!  
 O let the favor of thy grace remain,  
 And my declining years with peace sustain!

## AN ELEGY on the DEATH of a YOUNG LADY.

*By the same.*

S TAY, passenger! this stone demands thy tears!  
 Here lies a parent's hope, of tender years!  
 Our sorrows now!—But late our joy and praise!  
 Lost in the mild aurora of her days!

What virtues might have grac'd her fuller day!  
 But, ah! the charm, just shown, and snatch'd away!  
 Friendship, love, nature, all reclaim in vain!  
 Heav'n, when it wills, resumes its gifts again!

## Enquiry on the INVENTION of LETTERS.

T ELL me what Genius did the art invent,  
 The lively image of the voice to paint;  
 Who first the secret how to colour sound,  
 And to give shape to reason, wisely found;  
 With bodies how to clothe ideas, taught;  
 And how to draw the picture of a thought:  
 Who taught the hand to speak, the eye to hear  
 A silent language roving far and near!  
 Whose softest noise outstrips loud thunder's sound,  
 And spreads her accents through the world's vast round;  
 A voice heard by the deaf, spoke by the dumb,  
 Whose echo reaches long, long time to come;  
 Which dead men speak, as well as those alive—  
 Tell me what Genius did this art contrive?



THE ANSWER.

THE noble art to Cadmus owes its rise  
Of painting words, and speaking to the eyes;  
He first in wond'rous magic fetters bound  
The airy voice, and stopp'd the flying sound;  
The various figures by his pencil wrought,  
Gave colour, form, and body to the thought.

EPITAPH on SIR ISAAC NEWTON.

APPROACH, ye wife of soul, with awe divine,  
'Tis Newton's name that consecrates this shrine!  
That sun of knowledge, whose meridian ray  
Kindled the gloom of nature into day!  
That soul of science, that unbounded mind,  
That genius which ennobled human kind!  
Confess'd supreme of men, his country's pride:  
And half esteem'd an angel—till he dy'd:  
Who in the eye of Heav'n like Enoch stood,  
And thro' the paths of knowledge walk'd with God:  
Whose fame extends, a sea without a shore!  
Who but forsook one world to know the laws of more.

To a YOUNG GENTLEMAN.

NATURE has done her part: do thou but thine;  
Learning and sense let decency refine.  
For vain applause transgress not virtue's rules,  
A witty sinner is the worst of fools.

On the SETTING of the SUN.

By the untutored Muse of Miss P. D.  
in Essex county, New Jersey.

THE sun's bright beams have left  
our eyes,  
And night comes on apace,  
Thick darkness overspreads the skies,  
And veils all nature's face.

But soon as Sol's refulgent rays  
Again illumine our eyes,  
This gloomy darkness disappears,  
And light enrobes the skies.

Thus when the sun of righteousness  
From us withholds his light;  
We grieve; we mourn in heaviness;  
Our souls are wrapt in night.

But when the brightness of his face,  
Drives these dark clouds away,  
He cheers us by his quick'ning grace,  
And gives a joyous day.

IN TIME of SICKNESS.

By the same.

ARISE, my soul, and praise thy  
God,  
Who visits thee, tho' with a rod!  
It is in mercy, and to prove,  
Thy faith, thy patience, and thy love!

The young Lady, and looking Glass.

YE deep philosophers, who can  
Explain that various creature  
Man,  
Say, is there any point so nice,  
As that of offering an advice?

To bid your friend his errors mend,  
Is almost certain to offend:  
'Tho' you in softest terms advise,  
Confess him good; admit him wise;  
In vain you sweeten the discourse,  
He thinks you call him fool, or worse.  
You paint his character, and try  
If he will own it, and apply;  
Without a name reprove and warn;  
Here none are hurt, and all may  
learn: [shewn,

This too must fail; the picture  
No man will take it for his own.  
In moral lectures treat the case,  
Say this is honest, that is base;  
In conversation, none will bear it;  
And for the pulpit, few come near it.  
And is there then no other way  
A moral lesson to convey?  
Must all that shall attempt to teach,  
Admonish, satirize, or preach?  
Yes, there is one, an ancient art,  
By fables found to reach the heart,  
Ere science, with distinctions nice,  
Had fix'd what virtue is, and vice,  
Inventing all the various names  
On which the moralist declaims:  
'They wou'd by simple tales advise,  
Which took the hearer by surprise;  
Alarm'd his conscience, unprepar'd,  
Ere pride had put it on its guard;  
And made him from himself receive  
The lessons which they meant to give.  
'That this device will oft prevail,  
And gain its end, when others fail.  
If any shall pretend to doubt,  
The tale which follows makes it out.

'There was a little stubborn dame,  
Whom no authority could tame;  
Restive, by long indulgence, grown,  
No will she minded but her own:  
At trifles oft she'd scold and fret,  
Then in a corner take a seat,  
And, sourly moping all the day,  
Disdain alike to work or play.

Papa all softer arts had try'd,  
And sharper remedies apply'd;  
But both were vain, for every course  
He took still made her worse & worse.  
'Tis strange to think how female wit  
So oft should make a lucky hit.  
When man, with all his high pretence  
To deeper judgment, sounder sense,

Will err, and measures false pursue—  
'Tis very strange, I own, but true.—  
Mamma observ'd the rising lass  
By stealth retiring to the glass,  
To practise little airs, unseen,  
In the true genius of thirteen:  
On this a deep design she laid  
To tame the humour of the Maid;  
Contriving, like a prudent mother,  
To make one folly cure another.  
Upon the wall, against the seat  
Which Jesse us'd for her retreat,  
Where'er by accident offended,  
A looking-glass was straight suspend-  
ed,

That it might show her how deform'd  
She look'd, and frightful, when she  
stom'd;

And warn her, as she priz'd her beauty,  
To bend her humour to her duty.  
All this the looking-glass achiev'd,  
Its threats were minded and believ'd.

The maid who spurn'd at all advice,  
Grew tame and gentle in a trice;  
So, when all other means had fail'd,  
The silent monitor prevail'd.

Thus, Fable to the human-kind  
Presents an *image* of the mind;  
It is a *mirror*, where we spy  
At large our own deformity;  
And learn of curse those faults to  
mend,

Which but to mention would offend.

#### MEMENTO MORI.

##### *Remember Death.*

**T**HE drunkard doth himself resign  
To chearful friends and gener-  
ous wine,  
The atheists boast that there's no God,  
Nor heeds, nor fears his vengeful rod.  
The gay ones riot in excess  
Of earthly and uncertain bliss;  
The avaricious lays fast hold  
On all the transient charms of gold;  
The tyrant with despotic sway,  
Makes man his beast his will t'obey.  
The murderer rolls in human blood,  
Thus sinners fly in the face of God,  
Whilst wisdom's voice in ev'ry breath,  
Cries aloud, Oh man! prepare for  
death!

## Domestic Occurrences.

BOSTON, September 9.

*Progress of Manufactures.*

IN noticing the progress of manufactures in the United States, it ought not to be omitted, that Mr. *Wetherle*, of this town, has lately erected at Dedham, Works for the Manufacture of Wire, &c. which promise to be advantageous. We also mention, that from native ore, which Mr. *Robert Pope*, of this town, manufactured into Wire, that ingenious artist has made a number of the true *kerby Codbooks*, which has been pronounced by gentlemen of Marblehead and Cape-Ann to be greatly superior to any imported: Numbers of them were used the late season, and Mr. Pope has orders to manufacture a quantity sufficient for the next.

A few years since there was not a Paper-Mill in Connecticut; now there is annually manufactured there above 5000 reams, besides pasteboard, &c. In this state, mills are continually erecting.

Five thousand yards of cloth have been manufactured in Hartford manufactory, from September 1, 1788, to September 1, 1789—some of which has sold for *five dollars* per yard.

Very handsome Waistcoat Patterns, of fine leather, have lately been manufactured here, and promise from their neatness, strength, and the durability of the colors to be much worn.

*Salem, Sept. 15.* Last Friday, the schooner *Polly*, Captain Proctor, arrived here from Cadiz.—On the 8th of July, 5 days after his departure from Cadiz, Captain Proctor was taken by two Moorish cruisers, of 12 guns and 50 men each, and carried into Mogadore—but was soon released, on his making it appear that he was a subject of the United States, which are in treaty with the Emperor of Morocco. The necessary formalities in substantiating this, occa-

sioned some considerable expence.—Captain Proctor and crew were treated with great kindness by the Moors, both before and after they arrived at Mogadore: and on their departure were presented with provisions of all kinds, and furnished with every convenience for the prosecution of their voyage. The commanders of the cruisers told Captain Proctor, when they took him, that it was their duty to conduct him into port, even if they were convinced he was an American.

*Worcester, Sept. 17.* The following extraordinary occurrence which happened at Princetown, may be a caution to people against giving improper things to small children to divert them.—A child of Lieut. John Russell, of that town; about three years old, at play with a little brother of seven months old, among other play-things gave it a board nail, two inches and an half in length, with a head of a common size, somewhat crooked at the point, which the child swallowed on the fourteenth day of August last; and on the twenty-ninth day, Mrs. Russell, when clouting the child, discovered the head of the nail from the child's body, which she immediately extracted. It is supposed the nail continued in the stomach of the child eleven days, which its frequent puking during that time indicated, which then ceased; and its passage through the intestines was four days, which caused a severe *diarrhea*, *hemorrhage*, inflammation, and convulsive symptoms.

*Philadelphia, Sept. 23.* No age perhaps ever exhibited so many capital improvements in the mechanical arts as the present. There is scarcely a day wherein the world is not astonished by some new discovery, and in this we have the pleasure of informing the public, that an ingenious person, arrived from Europe, hath made an entry in the Prothonotary's Office, of an improvement of Dr. Barker's mill, by which the inconveniences of that plan, as well as



the plan adopted by Mr. Rumsey, are said to be wholly avoided. The same ingenious person who made this discovery, has long turned his attention to the perfecting of machines for spinning, raising water for the supply of cities, castles, grass grounds, and for draining mines by steam engines, and has made some improvements in weaving. We hear that some of his machines will be ready by Christmas, as he hopes to be amply rewarded by a generous public.

*New-York, Sept. 24.* The AIR BALLOON, proposed to be exhibited yesterday, collected, 'tis supposed, two-thirds of the city. Mr. Decker had every thing in order; but the wind, together with the great pressure of the spectators, prevented his giving that satisfaction which he wished. Had it ascended, it would doubtless have made a splendid figure—it was 100 feet in circumference, and high in proportion. Mr. Decker is blamed by some, as if he designed it as a bubble; but candour will not allow the suspicion.—The above, handed us by a spectator, we believe is strictly true. Mr. Decker may hereafter convince the public that he is no impostor, but, as we suppose, sufficiently understands the principles on which balloons are constructed.—The best plans sometimes miscarry in the execution.

#### Elizabeth-Town, Sept. 30.

It is said that there have been launched in France since the conclusion of the late war, no less than 22 ships of the line—all built on the construction of the Leopard now in Boston port, and for elegance of workmanship she has not a superior in any navy in the world.

*Extract of a letter from a gentleman in North-Carolina, dated Sept. 3.*

“From the elections which have taken place for members to our Convention, which is to meet in November, I think you may rest assured, that this state will adopt the Constitution.”

*Address of the Convention of the Protestant Episcopal Church, in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, held at Philadelphia.*

To the PRESIDENT of the UNITED STATES.

SIR,

WE, the bishops, clergy, and laity of the protestant episcopal church, in the state of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, in general convention assembled, beg leave, with the highest veneration, and the most animating national consideration, at the earliest moment in our power, to express our cordial joy, on your election to the chief magistracy of the United States.

When we contemplate the short, but eventful history of our nation—when we recollect the series of essential services performed by you, in the course of the revolution, the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you—and especially when we remember the voluntary and unanimous relinquishment of those high authorities, at the moment of peace—we anticipate the happiness of our country, under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honorable retirement, to the first dignities of our government. An affectionate admiration of your private character—the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed—and the paternal solicitude, for the happiness of the American people—together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal

with, and have produced, for the first time in the history of mankind, an example of unanimous consent, in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations, as private citizens, permit us to add, that, as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion; who has happily united a tender regard for other churches, with an inviolable attachment to his own.

With unfeigned satisfaction, we congratulate you on the establishment of the new constitution of government for the United States; the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism, and wisdom, of the honorable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and our ancient virtue—the extension of genuine religion, and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the universe, to preserve you long in health and prosperity—an animating example of all public and private virtues—the friend and guardian of a free, enlightened, and grateful people—and that you may finally receive the reward which will be given to those, whose lives have been spent in promoting the happiness of mankind.

**WILLIAM WHITE**, Bishop of the protestant episcopal church in the commonwealth of Pennsylvania, & president of the convention.

**SAMUEL PROVOOST, D. D.**

Bishop of the protestant episcopal church, in the state of New-York, though prevented by indisposition from attending the late general convention, he concurs sincerely in this particular act, and subscribes the present address with the greatest satisfaction.

NEW-YORK.

**Benjamin Moore, D. D.** assistant minister of Trinity Church, in the city of New-York.

**Abraham Beach, D. D.** assistant minister of Trinity Church, in the city of New-York.

**Moses Rogers.**

NEW-JERSEY.

**William Frazer**, rector of St. Michael's church, Trenton, and St. Andrew's church, Amwell.

**Uzal Ogden**, rector of Trinity church, in Newark.

**Henry Waddell**, rector of the churches of Shrewsbury and Middleton, New-Jersey.

**George H. Spieren**, rector of St. Peter's church, Perth-Amboy, New-Jersey.

**John Cox.**

**Samuel Ogden.**

**R. Stretzell Jones.**

PENNSYLVANIA.

**Samuel Magaw, D. D.** rector of St. Paul's, and provost of the university of Pennsylvania.

**Robert Blackwell, D. D.** senior assistant minister of Christ church and St. Peter's, Philadelphia.

**Joseph Pilmore**, rector of the united churches of Trinity, St. Thomas and All Saints.

**Joseph G. T. Bend**, assistant minister of Christ church and St. Peter's, Philadelphia.

**Francis Hopkinson.**

**Gerardus Clarkson.**

**Tench Coxe.**

**Samuel Powell.**

## DELAWARE.

Joseph Couden, rector of St. Ann's.  
Stephen Sykes, A. M. rector of the  
united churches of St. Peter's and  
St. Matthew, in Sussex county.

James Sykes.

## MARYLAND.

William Smith, D. D. now provost  
of the college and academy of Phi-  
delphia; but appointed clerical  
deputy for Maryland, as rector of  
Chester parish, in Kent county.

Thomas John Clagget, rector of St.  
Paul's Prince George county.

Colin Ferguson, D. D. rector of St.  
Paul's.

John Bassett, A. M. rector of Shrews-  
bury parish, Kent county.

William Frisby.

Richard B. Carmichael.

## VIRGINIA.

Robert Andrews.

## SOUTH-CAROLINA.

Robert Smith, rector of St. Philip's  
church, Charleston.

W. W. Burrows.

William Brisbane.

August 7. 1789.

## PRESIDENT'S ANSWER.

*To the Bishops, Clergy, and Laity of  
the Protestant Episcopal Church in the  
States of New-York, New-Jersey,  
Pennsylvania, Delaware, Maryland,  
Virginia, and South-Carolina, in ge-  
neral convention assembled.*

## GENTLEMEN,

I Sincerely thank you for your af-  
fectionate congratulations on my  
election to the chief magistracy of the  
United States.

After having received, from my  
fellow-citizens in general, the most  
liberal treatment—after having found  
them disposed to contemplate, in the  
most flattering point of view, the per-  
formance of my military services, and  
the manner of my retirement at the  
close of the war—I feel that I have a  
right to console myself, in my pre-  
sent arduous undertaking, with a hope  
that they will still be inclined to put  
the most favorable construction on the  
motives, which may influence me in  
my future public transaction.

The satisfaction, arising from the  
indulgent opinion, entertained by the  
American people, of my conduct,  
will, I trust, be some security for pre-  
venting me from doing any thing,  
which might justly incur the forfeit-  
ure of that opinion—and the consid-  
eration, that human happiness, and  
moral duty, are inseparably connect-  
ed, will always continue to prompt  
me to promote the progress of the  
former, by inculcating the practice  
of the latter.

On this occasion, it will ill become  
me to conceal the joy I have felt, in  
perceiving the fraternal affection  
which appears to increase every day  
among the friends of genuine religi-  
on. It affords edifying prospects,  
indeed, to see Christians of different  
denominations dwell together in  
more charity, and conduct themselves,  
in respect to each other, with a more  
christian-like spirit, than ever they  
have done, in any former age, or in  
any other nation.

I receive, with the greater satisfac-  
tion, your congratulations on the esta-  
blishment of the new constitution of  
government: because, I believe, its  
mild, yet efficient operations, will  
tend to remove every remaining ap-  
prehension of those, with whose opi-  
nions it may not entirely coincide, as  
well as to confirm the hopes of its nu-  
merous friends: and because the mo-  
deration, patriotism, and wisdom of  
the present federal legislature, seem  
to promise the restoration of order &  
our ancient virtues: the extension of  
genuine religion, and the consequent  
advancement of our respectability a-  
broad, and of our substantial happi-  
ness at home.

I request, most reverend and re-  
spected gentlemen, that you will ac-  
cept my cordial thanks for your de-  
vout supplications to the Supreme  
Ruler of the universe in behalf of  
me. May you, and the people whom  
you represent, be the happy subjects  
of the divine benedictions, both here  
and hereafter!

G. WASHINGTON.